

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Headquarters, Missions Building, Shanghai, China

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VOL. LXV

MARCH, 1934

No. 3

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## Some Urgent Issues

### EDITORIAL

#### TOWARDS A CHRISTIAN SOCIETY

Last summer a group of missionaries in China spent time studying social changes, both those going on and those still needed. They faced, in particular, the challenge of Communism. With its ideal of a juster and more equitable social and economic order they found themselves in agreement. They were convinced, however, that one of the outstanding faults of Communism, as well as of dictatorships in general, is the suppression of ideas and the expression of individual personalities. This opinion was founded on two reasons. First, that the test of any social order is the kind of individual personality that it produces; and, second, that suppression of thought restricts the development of those new ideas that are essential to a continuing progress. Since Communist-controlled areas exist in China, one practical issue that arose is as to what a church can do therein. It was felt that "probably the best approach would be a community-centered program rather than the former church-centered one." Under such circumstances Christians might do such things as the Communist organization is not

doing, while at the same time being sympathetically cooperative with its ideal of a better social order. This would mean centering Christian activities in the family, cooperative societies, or other fundamentally needed social groups.

Frequently in the discussion attention was directed to the great need of a Christian program that would be more effective, than any yet set up, in securing a world in which individual personalities could realize a higher development than is possible under any existing social or economic system. "Such a program would need to face realistically the stark realities of the situation and relentlessly strive to get at fundamental problems." It was felt, by this group, that the immediate Christian program should concentrate on the following features, many of which would involve "stimulating action by the Chinese Government."

1. Reform of Land Tenure based upon careful investigation of existing conditions but immediately started experimentally in a number of small areas.
2. Promotion of the Cooperative Movement by extending forms found valuable and experimentation with new forms.
3. Local Government Reform by study and experimentation.
4. Agricultural improvement combined with supplementary rural industry.
5. Population limitation combined with bringing more land under cultivation; the latter alternative is a less extensive possibility than often thought.
6. Taxation of income and inheritances combined with an extension of communal services: education, public health, technical research, and cultural institutions.
7. Education which is closer to the needs of the people, both as to vocational and cultural life.
8. Promotion of the Trade Union Movement combined with as much employer cooperation as possible.
9. Improvement of communications, especially roads.
10. Integration of all these and other needs into a national plan.

Although every feature of this program is immediately essential this group of Christians urged that the first three are new phases of work upon which the Christian Movement should concentrate. And of the three it was felt that the Cooperative Movement provided the best immediate means for Christians to help in improving economic conditions. It was also urged that in China the land question is one of the most fundamental problems.

It was pointed out that fundamental to any "program" is the question of a basic political strategy or even the broader question of a social philosophy for the Christian Church. What, for instance, is the relation of the Church to the State and Society? "The Church can assume," it was stated, "the position of a voluntary association



within the state (but crossing state boundaries and not completely subject to any ultimate authority of the State) . . . . and affect State and Society by all legitimate means of education and agitation and such legislation as Christians, with the support of others, can enact by majority vote." "The Church would, thus, become a 'keeper of the nation's conscience' and would use only the 'authority of persuasion.' Its political strategy would be democratic, cooperative in the economic field rather than a stimulator of conflict, and would mean the presentation of a challenging program that will arouse the loyalty of the people, especially of youth."

This Christian approach to the furtherance of a new social order is worthy of wide study. It is an important aspect of that more comprehensive Christian objective, the need of which has been frequently pointed out and is, indeed, now being sought. It assumes cooperation with all those forces working for human welfare.

### CREATIVE CHRISTIAN LITERATURE

The urgency of the need for creative Chinese Christian literature is frequently emphasized; the slow progress made in meeting that need is less frequently admitted. To admit the latter is not to imply that no usable Christian literature is being produced or distributed in China. It does mean that so far no way has been found to release adequately the creative literary potentialities of Chinese Christians. How explain this? This patent dearth of creative literature cannot be lightly viewed. The Christian Movement in China works among a people that, though still bound by widespread illiteracy, has a long history of creative literary achievements and still shows a keen interest therein. Why has this innate literary capacity of the Chinese not as yet manifested itself in Christian literature? Such a question is not merely academic. Of organizations to promote the creation of such literature there is no lack. Busy enough they are, too; but they have failed to ignite the spark of Chinese creative literary ability. We have many Christian books but scarcely any Christian literature.

Creative literary activity there is outside the Christian circle. One such movement is that of the "Proletarian" literature stirring recent decades. True, the writers were not real proletarians. China has not yet produced a Gorki! Their proletarianism is, therefore, second-hand. Furthermore, the actual proletarians cannot, to a large extent, read the literature of their self-elected spokesmen. Nevertheless the literature designated as proletarian may justly be called creative. In connection with the development of Chinese journalism, also, both administrative and literary creativeness are in evidence. Chinese women, likewise, have revealed creative literary ability. Christians have produced some poetry, hymnology and journalistic literature which is creative. But their products appear like bubbles from an almost untapped underground stream when compared with the proletarian geyser. We may as well admit, at this point, that useful or desirable though it may be, we do not consider the theological literature so far produced by

Chinese Christians to be truly creative. It is not their *own* message!

The geyser of proletarian and revolutionary literature that has scalded China was influenced to spout, perhaps caused to do so, by three conditions. First, attempts to suppress such ideas resulted in an inward compression that finally burst forth in dynamic expression. Second, in espousing the cause of the Chinese proletariat these writers had a new and indigenous objective. Third, they achieved a measure of unity of understanding and aim among themselves. Such conditions are, at least, credited with being factors in the release of their creativeness.<sup>1</sup> But interestingly enough when we view the Christian Movement in the large conditions are not, in this regard, comparable.

Does this difference of environmental conditions explain the slow progress made by Chinese Christians in creating literature? In part, perhaps. Must we admit that the Christian Movement has not captured, to any appreciable degree, the creative literary capacity of the Chinese? No one who knows Chinese Christian leaders will admit that. Furthermore, unlike the proletarian writers the membership of the Chinese Church is largely actually proletarian in origin. Many Chinese Christian leaders started in that class, though all too often they have been educated away from contact and sympathy with it. The disunity of aim in the Christian Movement is certainly a greater inhibiting factor in its case than it appears to have been in that of the proletarian writers. The Christian Movement has lost, too, much creative literary personnel because it had no single compelling indigenous objective by which to ignite its literary flame. Nevertheless the real difficulty lies behind these partial explanations.

Creative literature always springs from a vital experience and aims at an objective through which that experience can find free expression. Up to date organizations set up in China to produce Christian literature have been intent on expressing western Christian experience and carrying forward a western—largely sectarian—objective. It was in these terms that literature submitted to them was tested. They were not looking for literature that expressed a vital Chinese Christian experience fired by the vision of a truly indigenous objective. We do not agree with those who feel that absence of creative Chinese Christian literature is due, indeed, to the lack of a vital Chinese Christian experience or to the impossibility of finding an indigenous objective to stimulate its expression. Both are now in evidence to a noticeable degree. But both differ somewhat from those set up by literature societies as tests of what is suitable literature. We have frequently noted that when Chinese Christians write in Chinese to their fellows they are apt to be more free and creative than when writing to meet the above tests. In other words, the aforesaid tests of what is creative literature tend

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1. See "Proletarian Literature," China Christian Year Book, 1932-33, p.488.

to inhibit the very thing they are out to find. Here is the *cruz* of the problem though sometimes the economic factor enters in.

Those interested in securing truly creative Chinese Christian literature must, therefore, set up more open tests. Such tests might be phrased as follows. First, that a piece of literature submitted for publication must be, in every sense of the word, *good literature*. We find ourselves in disagreement with those who, desirous of encouraging the production of literature by Chinese Christians, act on the principle that "almost anything produced by Chinese will be acceptable if it is good at all." This might give us more books but it cannot give us literature! Second, a piece of literature must be the *sincere* expression of the experience of the writer. Only thus is creative literature possible. Third, the objective of the writer must be in line with Christian principles. To release dynamically the experience of Chinese Christians through creative literature is one of the most clamant needs of Christianity in China today. The greatest literature need is creative literature. The above are some of our ideas thereon. What are yours?

### MISSIONARY STAMINA

"The business of foreign missions is a major philanthropic venture of the world. In 1923 there were in Canada, Great Britain, Europe and the United States 826 Protestant societies and committees for the furtherance of missionary effort. These organizations spent that year nearly seventy millions of dollars and supported more than 29,000 missionaries in foreign lands. In the last one hundred years Protestant missionaries have given approximately one million years of service." In the Report, "The Health and Turnover of Missionaries," of which the above is in the opening paragraph, Dr. William G. Lennox refers rarely to the Roman Catholics and never to the Eastern Orthodox Churches, though both have shared in the mission enterprise. Adding their mission efforts to those of the Protestants we have, in these modern times, the greatest project ever before attempted by religionists to share their material and spiritual values with all mankind. This is a contribution, too, to human well-being; not an investment for profit.

"For each Protestant foreign missionary there are more than five native assistants and property valued at about \$15,000."<sup>2</sup> In the larger boards, at least, about one-third of the total yearly expenditures is for the selected personnel, excluding housing. Each missionary costs annually about \$2,000.

Those who contribute to the carrying on of this work, whether poor or otherwise, are interested in finding out how the missionaries stand up under their task and its hazards. Missionaries, too, are interested in the history of their collective stamina. How do the missionaries hold out as to health, morals and spirit? Are they, in general, liabilities or assets? Such are the questions that, in the main, Dr. Lennox sets out to answer for the Protestants. Nearly every sentence in this volume mentions a different fact or uses in

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2. All figures are in U. S. currency.



a different setting the same facts. This Report does not deal in compliments but it does show how the missionary appears when seen through the amazing mesh of records about him and his activities.

It is interesting to note, in passing, how the proportion of women missionaries has increased until they are overwhelmingly in the majority. In 1830, 49 percent of the missionary personnel were women; in 1929 it was 67 percent. Yet among nationals in Protestant churches on the field, men predominate. This naturally gives rise to the query as to why, with so many women workers, more of the women in "mission" fields have not been won. For some reason women missionaries have not made an appreciable dent on their particular problem. Why? Dr. Lennox does not answer this question.

But, to revert to our original query, how do missionaries stand up physically and morally? According to this study the average length of the service of married missionaries is 13.7 years; that of single missionaries is 8.5 year. Men serve an average of about two years longer than women. In the early years of modern missionary service disease took a much larger toll than it now does.

What of the "misfits"? Though this a stretchable term it involves only fifteen percent of the total. Among them single missionaries are relatively frequent. Twice (1918-19 and 1925-26) an increase in misfits was noticeable. In the case of the last-named years the reason given is that during the previous years (5-6) there had been a flood of recruits for whom the bars may have been lowered. Only a small proportion of missionaries succumbed to the lure of the East. "Less than two out of each hundred missionaries who left the field did so because of conduct which was not considered seemly." And in the great majority of cases the misconducts would have been considered "usual conduct" among a large proportion of Christians at home. A relatively small proportion of the misfits occurred among married persons. In this connection the first period is usually the crucial one. In short, "The sticking qualities of all missionaries probably compare favorably with those of the personnel in somewhat similar lines of activity in (U.S.A.)"

About 79% of the time of the missionaries was spent on the field. The rates of turnover vary between 4.85% and 6.5%. Only twice (1825-29 and 1840-44) did it go above 7%. Throughout one hundred and eighteen years this turnover has been higher for women than for men, except in the last five-year period when it was about equal. This missionary turnover has been unusual in recent years yet "such turnover is not out of line with that of other commercial and philanthropic organizations which maintain a large personnel in oriental and tropical countries."

This study shows that the missionary personnel has stood up well under the strains and stresses to which it has been subjected. That more care in selection would reduce the losses Dr. Lennox makes plain. That higher standards of selection are now needed is also clear. But with this latter problem Dr. Lennox does not deal.

## Christian Cooperation in Anhwei

PAUL G. HAYES

**T**HE question of Christian cooperation is so broad and involves so much that its discussion tends to become abstract and impractical. We are indebted to the Laymen's Inquiry Report for a spirited revival of interest in this question, but in the very nature of the case the Laymen's recommendations are concerned with general principles that are thought to be applicable in all the fields studied.<sup>1</sup> Such recommendations should be studied in the light of actual conditions in a limited area. It is the purpose of this paper to make such a study in the Province of Anhwei, with which the writer is better acquainted than with any other section of China.

Conclusions that seem to be reasonable in this limited field may not be applicable to other parts of China, but it is hoped that they may throw light on the actual situation.

### Anhwei Field

The province is not a physical unit, nor does it possess an adequate system of transportation. These two facts are partly responsible for the lack of unity which characterizes the Christian work within its borders. Its boundaries are geography-defying, rarely following natural features, such as mountain ranges, stream courses, etc. It is impracticable, therefore, to urge that provincial boundaries be regarded as rigidly defining the limits of some unified Christian organization. The writer regards Wuhu as the proper center for Christian activities in Anhwei, but recognizes that there are four units of work which cannot under present transportation conditions be easily related to that center. (1) The Southern Baptist work in Pochow, administered from Honan, has better connections with Kaifeng than with any center in Anhwei. (2) The Southern Baptist work in Tienchang forms a part of their Yangchow, Kiangsu, work and from that center it is more easily accessible than from any Anhwei center. (3) The Methodist Episcopal work in Susung and Taihu is administered from Kiukiang, Kiangsi, with which city it is better connected than with Wuhu. (4) The Northern Presbyterian work in the Hwaiyuan section is an organic part of the Church of Christ in China, being a District Association in the East China Synod. This links Hwaiyuan with Nanking, Hangchow, and other points in Kiangsu and Chekiang. But the railway connections between all parts of this synod are very good, and until Anhwei transportation facilities are vastly improved no better ecclesiastical arrangement for this work could be suggested.

These units of work are removed from the field of discussion in order that the physical difficulty of linking them up with the rest of the provincial units may not obscure the more practical tasks awaiting our attention.

1. An examination of the Report's proposed basis of cooperation may be found in the *Chinese Recorder*, July 1933, pp. 411-420.

### Roman Catholic Ninety-Three Percent

A second limitation to this discussion is involved in the fact that ninety-three percent of the Christians of the province are communicants in the Roman Catholic Church. The 1922 survey<sup>2</sup> shows that the total number of Anhwei Christians is 73,388, of whom 68,318 are Roman Catholics, and 5,070 are Protestants. These figures have been changed during the intervening decade, but there is no reason to believe that the relative strength of the two bodies has been greatly altered.

According to Latourette,<sup>3</sup> this Catholic work is administered by three missions; the Wuhu center under the control of the Spanish Jesuits of Castile, the Anking under the Spanish Jesuits of Leon, and the Northeast under the Italian Jesuits of Turin. Latourette gives the impression that there is no organization which unifies these three missions. Nevertheless, the advantage of unity is still on the side of these Catholics. They administer the church life of 68,000 communicants from three non-competing centers, located one each in three important geographical sections of the province. The Protestants take care of the interests of 5,000 members through twelve different missions in overlapping territory and with control centered in a half dozen places along the Yangtze from Shanghai to Wuchang.

We begin our study of Christian cooperation in this province then with the unhappy realization that as Protestants we have no concern with this question among ninety-three percent of the Christian population. A major cleavage in the Christian world of the West determines the limits of cooperation in this Chinese province. The relations between the Catholics and Protestants in Anhwei are no different from those in other parts of the world, unless perhaps the actual contacts are even less. Nevertheless, vital Christian cooperation means at least an effort to explore the possibilities of mutual understanding between these two groups. What missionaries in Anhwei are in position to push this closed door ajar?

### Protestant Seven Percent

More recent statistics are not available than those of 1922, given above. But from Rev. C. L. Boynton's research article, "Is the Church in China Declining?"<sup>4</sup> we learn that after making allowance for the heavy losses from 1925 onward the total Protestant communicants are more and not less than the figure of a decade ago. This study is, therefore, primarily concerned with a Christian membership of at least 5,000 persons, served by a staff of several hundred Chinese workers in churches, schools and hospitals, the whole enterprise being assisted by about 120 foreign missionaries.<sup>5</sup>

The survey of a decade ago listed ten Protestant Societies as responsible for this Christian community. Two new organizations

2. Christian Occupation of China, p. 45; Appendix C. p. lvii.
3. A History of Christian Missions in China, p. 722.
4. *Chinese Recorder*, December 1932, pp. 755-9.
5. Directory of Protestant Missions in China, 1932.



have entered the field in this decade, so that 1933 records the activities of twelve missions, as follows: American Advent Mission; American Presbyterian Mission, North; China Inland Mission; Christian and Missionary Alliance; Faith Mission; Methodist Episcopal Mission; Oriental Missionary Society; Protestant Episcopal Church; Seventh Day Adventist Mission; Southern Baptist Convention; United Christian Missionary Society; Young Men's Christian Association.

The work of each of these twelve missions is a unit in itself, directly responsible to its home board. With the exception of the Y.M.C.A., each maintains a church organization in harmony with its own polity and doctrines. Less than half of these churches are connected with the National Christian Council, and only part of the remainder with the League of Christian Churches. Only one of them has churches in fellowship with the Church of Christ in China. It is quite obvious, therefore, that there is no single organization that can plan for a coordinated advance of the cause of Christ in Anhwei. The Protestant community comprises only 2.5 persons per 10,000, yet this infinitesimal fraction dares to assume the responsibility for making the life of Christ effective in the individual and social life of a multitude numbering twenty millions!

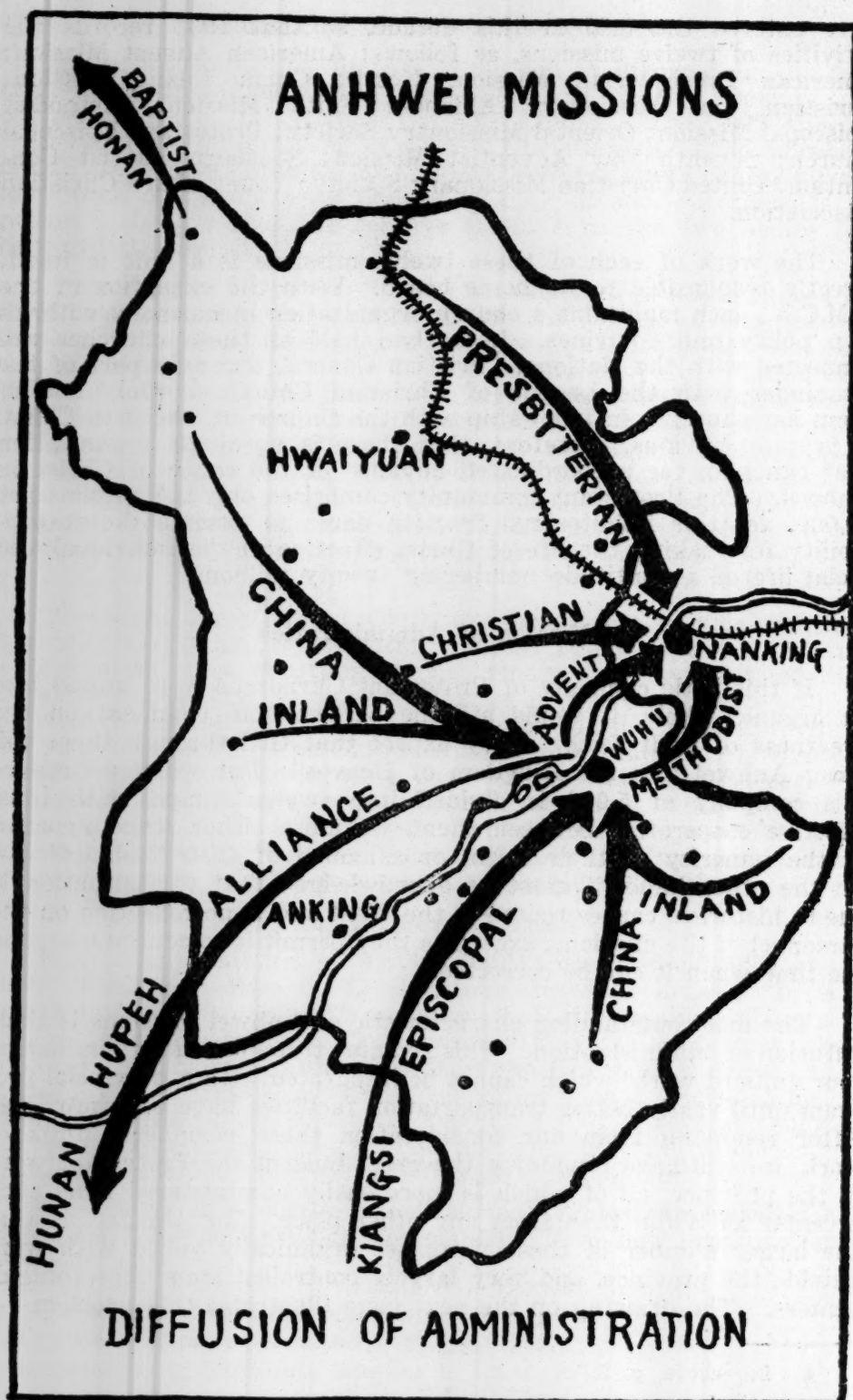
#### Diffusion of Administration

If this little company of Protestant Christians were united into an organic whole, it would still be pertinent to comment on the greatness of their faith. They expect that God through them will bring Anhwei into the Kingdom of Heaven! But when we realize this company of 5,000 is divided into twelve camps, with little effective cooperation between them, we must either stand appalled at the temerity of their faith, or ashamed of their foolhardiness. On the other hand, it must be acknowledged that this situation is due to historical causes rooted in the West and is no reflection on the personnel of the missions, except as they permit it to continue beyond the time when it can be corrected.

The most outstanding characteristic of Anhwei missions is their diffusion of administration. This remains true even after eliminating four units of work<sup>6</sup> which cannot be integrated with a provincial program until vastly better transportation facilities have been provided. After removing from our consideration these peripheral units of work, we still have remaining the great bulk of the Protestant work in the province, all of which is more easily administered from such a center as Wuhu than from any other place. But the fact is that the larger number of these units are organically yoked with work outside the province, and very largely controlled from these outside centers. The drawing on the next page illustrates this problem.

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6. See above, p. 2.



The Christian and Missionary Alliance work in the Yangtze ports and in South Anhwei is an integral part of a mission which includes *Hupei* and *Hunan*. The work of three missions in and around Wuhu is intimately linked with corresponding work of those missions in *Nanking*. Most of their administrative meetings are held in that city; their policies and programs are largely developed there. These missions are the Methodist Episcopal (including their Woman's Society), the United Christian Missionary Society, and the Advent Christian Mission. The Y.M.C.A., the Seventh Day Adventists, and the Oriental Missionary Society control their work direct from *Shanghai*. The American Church Mission maintains work along the Yangtze, and although its organization is called the Diocese of Anking, its bishop is resident in Wuhu. This diocese, however, includes the work of that mission in *Kiangsi* also, and thereby is an element in the disunity of administration in two provinces.

### Toward Centralized Administration

Three missions point the way toward the centralized administration which Anhwei needs for effective service, by making the commercial port of Wuhu their provincial headquarters: (1) The American Church Mission, as above noted. (2) The Faith Mission with its one missionary and one station, namely, Wuhu. (3) The China Inland Mission with more than a score of missionaries located in ten stations north and south of the Yangtze is administered as a provincial unit with a resident Superintendent located at Wuhu.

These facts of divided administration comprise an important aspect of the problem of Christian cooperation. They were faced by a group of Methodist Episcopal missionaries on Kuling during the summer of 1933, who recorded their conviction in these terms: "We believe that our churches in a given center, such as Wuhu for example, should have more intimate fellowship with the other Christian churches of that city than with our Methodist churches in a distant center, such as Nanking—. Our programs of Kingdom building.....should be developed in connection with the other churches of a locality rather than with denominational churches at a distance." If such thinking characterizes all the groups involved, the question of Christian cooperation in Anhwei will soon be solved.

### Laymen's Conclusions

What is the bearing of the Laymen's ten principal conclusions regarding Christian cooperation on this actual situation?<sup>7</sup> How will the Anhwei missions react to the theological inclusiveness and to the adventurous spirit of the Laymen's proposals? They would probably fall into three groups. (1) Those unable to cooperate on any basis; the Faith, Oriental, and Seventh Day Adventist Missions. (2) Those able to cooperate on a basis more or less opposing the Report; the Alliance and the China Inland Missions. (3) Those able to cooperate

7. Cooperation in Christian Missions, *Chinese Recorder*, July, 1933, p. 412, ff.



on a basis generally in harmony with the Report; the Advent Christian, the Christian, the Episcopal, the Methodist, and the Y.M.C.A.

For all practical purposes, therefore, the subject of Christian cooperation in Anhwei is reduced to the possible realignment of seven of the missions into two groups of two and five missions respectively. "Even such a partial achievement of the Laymen's ideal should be welcomed. It would register a very significant trend away from the present meaningless multiplicity of sectarian bodies." Nothing can be gained by refusing to acknowledge that the Protestant forces of the province divide on fundamental questions into these two groups. Much will be lost if the constituent missions in each group should fail to cement their likenesses into permanent unions. After the now separated units have learned to march together in two main columns, it will be the duty of Christian strategists to define the basis upon which both columns may press forward toward the common goal which they have in Christ Jesus.

Another question presses for discussion. The Laymen recommend a particular type of organization as most effective for Christian cooperation on the mission fields. They propose that the link between the churches at home and the churches on the field—the missions—should be reorganized into a single unit. Is that recommendation practicable for Anhwei? If it has any value it should become apparent when it is placed in juxtaposition with other possible types of cooperative enterprise. We will consider five types: (1) voluntary cooperative activities; (2) an Anhwei Christian Council; (3) an Anhwei Mission Council; (4) Denominational Family Unions; and (5) an Anhwei Synod of a United Church.

#### Voluntary Cooperative Activities

It is conceivable that far more cooperation is possible on a voluntary basis which does not disturb the present organization of churches and missions. Large numbers of workers in each of the present units, both missionaries and nationals, have accepted the challenge of Christian cooperation. As individuals they are prepared to go much further than their missions and churches can go at the present time. It is incumbent upon such persons to seek each other out and to develop plans for united activities on a voluntary basis.

A conspicuous example of such voluntary cooperation was the regional institute of the National Committee for Christian Religious Education held in Wuhu in July. This ten-day institute brought together about forty Chinese and missionary administrators from the five bodies described above as able to cooperate on a basis generally in harmony with "Re-Thinking Missions;" the Advent Christian, the Christian, the Episcopal, the Methodist and the Y.M.C.A. units. These administrators realized as never before that they had much more in common than by way of difference. They made definite plans for training institutes for rural workers and for children's workers. They are finding that the most practical approach toward larger unity is along the lines of united doing.

This is religious education in action in a field as wide as the Church itself. Nevertheless, we must not be blind to the limitations of such voluntary cooperative activities. (1) The majority of the individuals who back such programs are acting in a non-official capacity, and it remains to be seen whether or not their missions and churches will support their proposals in any substantial manner. (2) The initiation for this enterprise came from an outside organization, the N.C.C.R.E., which is attempting a nation-wide program on limited funds and personnel. It is questionable whether it will be able to nurture the movement in any one province sufficiently to make it dynamic and permanent.

### Anhwei Christian Council

If the idea of cooperation in work becomes acceptable among these Anhwei Christian organizations, the permanency of such efforts may be secured through the development of an Anhwei Christian Council, modelled on functional lines like the National Christian Council. Such a Council would not disturb the present separate organizations. It would be a representative body with a permanent executive in some central place, probably in Wuhu. Such a Council need not be affiliated with the N.C.C., although the advantages of such affiliation would be very large. With such affiliation it should be possible to include each of the five organizations last named above. Without such affiliation it might be possible to include also the Alliance and the China Inland Mission.

These observations are made on the basis of the ten-year history of the Wuhu Christian Council which limits its activities to work in that city. Originally it included not only the Advent Christian, Christian, Episcopal, Methodist and Y.M.C.A. groups, but the Alliance and C.I.M. also. When the latter withdrew from the National Christian Council, its local representatives withdrew from the Wuhu Christian Council and the Alliance representatives went out also. The Council has wisely left the door open for such cooperation in activities as these two missions may desire, and there is a good record of union effort in evangelistic meetings, monthly prayer meetings, daily vacation Bible schools and flood relief work. The relative success of the City Council suggests that a Provincial Council is not a chimera, but a workable proposition.

A representative Anhwei Christian Council would be able to do for this province what neither the Wuhu Council nor the National Council are able to do. It could survey the needs of the province as a whole and could assemble the resources of the Christian institutions therein to meet them. The Wuhu Council, of course, concerns itself only with the city. The National Council is unable to give effective attention to particular questions of local concern in this province or in any other. This is apparent when we study the Anhwei representation in the recent Sunkiang meeting of the N.C.C. There were three from this province; one bone fide delegate, one alternate for a Kiangsu delegate, and one visitor! Only in some Anhwei organization would Anhwei problems get the consideration and specific planning which they require.

The possibilities of cooperation through a provincial Christian Council are not to be despised, but the limitations must also be recognized. The membership of such a Council would be drawn from the present churches and missions which would continue to function administratively. Their annual gatherings would continue to formulate programs for the larger groups of which the Anhwei sections are only small parts. It would be difficult if not impossible to correlate such programs into a workable provincial plan of action. Whenever it would come to an issue denominational plans would tend to get the right of way. Correlated activities would thereby be reduced to a bare minimum, as is actually the case with the Councils now in existence. They are coordinating agencies at best and as such they lack executive power and their influence is largely dependent upon suasion and conciliation. What the situation demands is unity with power!

### **Anhwei Mission Council**

The weakness of purely voluntary cooperative effort and of a mere correlating agency, such as a provincial Council, would be overcome if the various missions would lose their separate identities in some unified administrative organ. This is the Laymen's famous recommendation for the formation of a "single organization for service abroad." They assume that it is practical to set up a unitary missionary executive, which represents divided churches at the home base, and functions through divided churches on the field. Church unity is not essential to their plan. If such an organization were set up at the home base it would certainly have a China Mission Council, and it is conceivable—although no details have been worked out—that it would connect up with the local churches through provincial mission councils. We would thus secure an Anhwei Mission Council.

In the present status of missionary affairs, it is not likely that serious consideration will be given to this proposal except by the churches represented in the personnel of the Laymen's Inquiry. And in this connection it should be noted that there are only two of them that have work in those parts of Anhwei which we are considering; namely, the American Church Mission (Protestant Episcopal), and the Methodist Episcopal Mission. Let us assume that the home boards of these two churches would enter such a united administration, what would be the extent of Christian cooperation in this province? Briefly, it would bring about thirty missionaries, now divided into two missions, into one mission, while their affiliated Chinese churches might or might not continue on their separate ways. That would hardly be a satisfactory solution to a problem which involves 120 missionaries of twelve different missions, plus divided Chinese communities with a total of 5,000 persons!

### **Denominational Family Unions**

Another serious approach to this question of Christian cooperation is by way of denominational family unions. The Anglicans have already done this in China, forming the Sheng Kung Hui. Let the others do the same. But what bearing would such cooperation have



on the Anhwei situation? Let it be noted that the Anglican family reunion had no effect in this province whatsoever, for it was only the American Church Mission which had work here. Certain American Methodists and English Methodists have the same proposition under consideration. Again there would be no advantage accruing to Anhwei Province even if there should be a complete union of all the diverse Methodist groups in China,—for only one of them has work in the province, the Northern Methodists. Similarly through the rest of the list.

It is not to be denied that the formation of such denominational family groups would have a certain result in the more effective preservation of the special emphases which history has mediated through those groups. But the question is whether that would be a step toward further union, or a hindrance in its way. It is quite possible that such emphasis upon denominational shibboleths would not only not make a more impressive contribution to the united church of the future, but would delay or prevent such union.

For example, the Protestant Episcopalians and the Methodist Episcopalians have more in common than one word in their name. With the exception of extreme high Churchmen in the one group and extreme evangelists in the other, the majority of the missionaries in these two groups hold much the same point of view in regard to the usual evangelical positions. But with undue emphasis upon Anglican and Methodist distinctions it would become very apparent that the one word which unites them, also divides! Is the episcopacy an order or an office? And what of the sacraments? Of course, the proposed South India compromise suggests that even these snags can be overcome. But would it not be wise to approach the question of cooperation from some other point of view which does not emphasize present denominational differences out of all proportion to their true significance?

#### Anhwei Synod of a United Church

We have seen that voluntary cooperative activities are an important step toward large scale Christian cooperation, but that they lack permanence and continuity. A provincial Christian Council would have permanency but lacks power. A provincial Mission Council would have both stability and power but the diversity of the twelve societies at work in this province suggests that no serious consideration will be given this proposal. Denominational family unions would not advance the cause of Christian cooperation in Anhwei because there is in the province only one member of each of the several proposed unions. One other proposal remains. We must sound out the possibilities of a United Church.

Earlier in this paper we quoted some Methodist missionaries as holding the opinion that churches of all denominations in a given locality should be more intimately related to each other in program and fellowship than to their denominational colleagues in distant centers. "The logic of this line of reasoning," continues that statement, "for us in China means ultimate affiliation with the Church

of Christ in China, or some similar institution." In order that the Christian communities of Anhwei might move as a unit in their efforts to make the Gospel of Christ effective among their twenty million neighbors, it is far more important that there should be a united church than a united mission administration. Ultimately the Christian task in this and in all mission fields must be done by the church on the field and not by the foreign missions.

What the missions find it difficult to accomplish the Chinese churches can do more easily. The important differences between missions have long historical roots which defy extraction. But they are without much significance to the Chinese Christians, who tolerate them as imported and irrelevant but necessary distinctions so long as the churches are financially dependent upon the missions. Granting then that a united church in China is a possibility, we face the criticism that it will probably fall apart on Chinese issues. The sufficient answer is that a Chinese Church divided on Chinese issues can probably function in a Chinese situation more vitally than a Chinese Church divided on extraneous foreign issues. Obstructionists magnify this future possibility out of all proportion to its significance. The present task is to work for a united church, with provincial and district organizations. That would give Anhwei a Provincial Synod with three or more District Associations centering in Hwaiyuan, Wuhu, Anking, etc.

### A Triple Challenge

This study of Christian cooperation in Anhwei is first of all a challenge to the 120 missionaries of the twelve missions at work in the province. Our differences are the major factor in erecting a divided church in China. If their retention is the only practical way to maintain the important bond between the home bases and China, let them be retained. At the same time let us work diligently to free the Chinese church from the encumbrance of our differences. Let us advocate with the home constituencies that our total resources of personnel and property and finances be made available for a united church in China.

It is a challenge to the Chinese leaders, pastors and laymen, men and women, in churches, schools, and hospitals throughout the country. You are gradually becoming a self-supporting, self-governing Christian movement. The power of majority votes in important administrative committees is already in your hands. You may censure the missions for present disunity, but there is no cure for this illness unless you devote yourselves sacrificially and intelligently to the cause of Christian cooperation.

It is a challenge to the Church of Christ in China, the beginning of a united church already in the field on a comprehensive basis, and having in Anhwei one district association. Does your organization have sufficient elasticity to propose a basis of unity that can command the adherence of Chinese Christians who have grown up under the tutelage of Advent Christian, Christian, Episcopalian and Methodist Churches? Under the circumstances described in this

study it will be necessary to provide "a unity consistent with diversity and liberty," to quote Dr. Charles S. Macfarland.<sup>8</sup> Can the Church of Christ in China make itself the inevitable goal toward which all Christian cooperation must move in order to be effective?

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## A Century of Bible Work in China

CARLETON LACY

**T**HE American Bible Society has just completed a celebration that lasted for more than a year, reached into thirteen provinces and touched some thirty cities. How many thousands of people participated cannot be estimated. The results can be measured only in the decades to come.

This celebration was in recognition of a century of Bible Society work in China. The first appropriation from the United States for the publication and distribution of scriptures in China was made in 1833<sup>1</sup>. Before that the managers of the American Bible Society had presented to Robert Morrison a handsome edition of the Bible as a token of interest in his work. He and his associate, Leung Ah Fat, had published the Book of Acts in 1810 and the gospel of Matthew in 1813; the Reverend G. H. McNeur of Canton owns a copy of this first edition of Matthew presented to him by a member of the Leung Family. But during those first twenty years the sales of scripture in China were almost negligible. Translating the Bible in those days was not only hard work but a labor of faith, as was Elijah Coleman Bridgman's appeal for funds and the response of the American Bible Society.

At the Annual meeting of the Society on May 9, 1833, the Board of Managers presented a report in which we read: "In relation to China, the friends of the Bible are aware that the whole of this blessed book was translated some years since into the language of that country. They are also aware, no doubt, that while the Bible distributor may not as yet find access to the Chinese within the walls of their empire, multitudes of their nation are found without these walls, and often ready to receive with eagerness the sacred oracles. In Siam alone no less than 440,000 of this people reside, and others are widely scattered around the southern borders of China, where they are accessible by the distributors. From the late tours of Gutzlaff, that indefatigable Christian philanthropist, along the eastern and northerly part of China, it would seem that hopes may well be cherished that at no distant day a door will be opened for the word of God within as well as without the borders of that populous empire". Then followed a quotation from the appeal of the Prudential Committee of the American Board of Commissioners for Foreign Missions; "The Board has two missionaries in constant

8. "Christian Unity in Practice and Prophecy."

1. *Chinese Recorder*, December 1932, pp. 784f.



intercourse with the Chinese, and five more are on the point of sailing for south-eastern Asia, (which) is probably destined to become one of the principal theatres of American Missions. The Managers of your Society will, however, very properly indulge the opinion that missionaries will be but imperfectly furnished for their work without the lively oracles in the languages of the people . . . . . We ask your attention to our need of the Chinese Scriptures. Within two years our missionaries will require a considerable edition of a part at least of the sacred writings in the Chinese language. . . . . Will not your Board of Managers think it proper to authorize the American Missionaries laboring among the Chinese to act as their almoners, with authority to print and distribute the Holy Scriptures in the Chinese language as fast as they can find a demand for them promising well to the cause of Christianity?"

To this appeal the Board of Managers had responded at their meeting of April 4th, and "after due deliberation, they adopted the following resolution: 'Resolved, That \$3,000 be granted to said Board (A.B.C.F.M.), to be committed to the American Missionaries in China, in conjunction with the Rev. Dr. Morrison, Rev. Chas. Gutzlaff, and Chas. W. King, for the same object (i.e. the distribution of scriptures) in that country' ". This was an act of faith all around, faith in the missionaries and in the opening up of opportunities, faith in the supporting constituency which at that time had contributed but \$92 specifically for work in China, faith in God to bring it all to pass. A year later the Annual Report of the Bible Society treasurer showed that instead of \$3,000 he had sent the American Board \$5,000 "for Scriptures in China" and that designated gifts for this work had leaped from \$92 to \$1,283.75. And the letters presented from the intrepid Gutzlaff rang with the spirit of conquering faith. "All that I had formerly seen was nothing compared with the ardent desire now evidenced by the natives to obtain books . . . . . had I a million of Tracts and fifty thousand copies of the Scriptures, they would all have been scattered amongst eager readers. My most sanguine expectations have been far surpassed. I marvel and adore in the dust. Curiosity, I confess, had a great share in rousing the people to be impetuous in their demands; but at the same time I see in it a higher hand . . . . . When we arrived at Fuhkeen, on our return, my large store of books was exhausted, and I had to send away numerous applicants empty-handed." Later he wrote to Mr. Medhurst at Batavia from Fukien, "Here is a wide door opened. I have traversed large tracts of country with boxes of books, and had only to regret that I could not have the pleasure of distributing them; for the people fairly robbed me of every volume, such was the eagerness with which they seized upon them—Be of good cheer; the inmost recesses of the celestial empire will be visited by the glorious gospel. Besides the missionary voyage along the whole coast, which will require as many books as we have distributed from the establishment of the Chinese mission until now, I intend to make a tour with a party of travellers upon the river Yang Tzde Keang, through the whole of Central China up to Thibet and Bengal. The matter is as practicable as a voyage from Rio to Batavia. My whole heart is set upon the whole work. If the Savior grants me

grace I shall labor to the last; and may my last breath be a prayer in behalf of China's salvation. Pray for me earnestly, that God may give me grace to perform this great work".

So the work began, and so during one hundred years it has been growing, and ever greater multitudes of people have pressed eagerly for the printed gospel message, so that during the century the American Bible Society in China has issued approximately seventy million volumes of scripture. Of these almost two million were New Testaments and 400,000 were Bibles. In support of this great enterprise U.S. \$2,897,382 have been expended, of which \$546,576 or almost 20% came from China through gifts (\$24,820), sales of books (\$514,092) and miscellaneous receipts (\$,7655). Dr. Luther Gulick was the first agent of the Society, appointed in 1875. He gave fifteen years of conspicuous service in which he added to his duties such responsibilities as pastoring the Shanghai Union Church, editing the *Chinese Recorder* and participating in the work of the American Board Mission. The China Medical Association, too, has reason to remember that this versatile, energetic missionary was a physician. He was followed by the Rev. L. M. Wheeler who gave the last three crowded years of his life to Bible Society work after having been a pioneer missionary in Szechwan. Then Dr. John R. Hykes took up the work and carried it conspicuously for twenty-eight years.

How the Bible Society work in China was expanding during that half century may be judged from a comparison of circulation figures. In 1875, the year of Dr. Gulick's appointment, the American Bible Society's sale of Bibles and Testaments was given as 5 and 63 copies respectively. In 1921, the year of Dr. Hykes' death, the figures were 16,812 Bibles and 76,727 Testaments. The total circulation for Dr. Gulick's fifteen years of administration was under two and a half million copies, the figure being nearly the same as the total for the last year of Dr. Hykes' life. And during the twelve years since then the annual circulation has ranged between just under two millions to almost 5-1/3 millions with the annual sale of whole Bibles alone mounting repeatedly to more than 22,000. Instead of the two missionaries in touch with the Chinese people whom the American Board was able to offer as "almoners" of the society a hundred years ago, the American Bible Society itself at the end of the century had 102 employed missionaries and field and office workers including paid colporteurs, besides more than three hundred volunteers and correspondents and the uncounted host of pastors and missionaries who assisted in distributing the scriptures. Instead of the \$92 contributed by the American people and the appropriation of \$3,000 that first year, the Society in 1932 appropriated to China approximately \$50,000 and received from donations in China \$2,262 (local currency) and from the sale of scriptures over \$30,000. The scriptures were sold in thirty different languages, dialects, and styles of script, three-fifths of which had been prepared by the missionaries and their associates here in China. So it was no wonder that the Bible Society felt constrained to call the whole Christian community of China to join with it in celebration and thanksgiving to God for what had been achieved.

The plans for the celebration were laid out by the field staff of the China Agency in conference at Tsingtao. The agency secretary was absent on account of illness, so the character of the celebration was largely determined by the Chinese secretaries. And to them is due most of the credit for their execution. They set to work by calling together representative committees in several strategic cities, Wuhan, Changsha, Kaifeng, Taiyuan, Peiping, Amoy, and many others. In some places the already existing Church Councils or Pastors' Associations accepted the responsibility. Our secretaries met with these numerous groups, laid before them our general plan and purpose, and then assisted them in perfecting details and securing speakers.

It was our intention to reach as many people and as much of the country as time and available funds would permit. It was our purpose to stir the Christian community both to a sense of gratitude for what has been done and to a sense of responsibility for what yet waits to be accomplished. A variety of methods and techniques were employed. The organization of the local committees was the first of these. This brought together with definite purpose and concrete tasks the leaders of practically every denomination working in a given city. One's heart beat more rapidly at the sight of Baptists and Episcopalians, Seventh-Day Adventists and Y.M.C.A. secretaries, members of the Methodist and Presbyterian Churches and of the Church of Christ in China together preparing a worship service or setting up an exhibit of scriptures or distributing the speakers regardless of denomination so that as many churches as possible might have the special message. One felt that in the distribution of the scriptures and the participation in Bible Society work at least we were all of one fold. A beautiful demonstration of oneness was given in Taiyuan in the presentation of the Bible pageant.<sup>2</sup> Here under the direction of Miss Combs of the English Baptist Mission a caste of twenty Christians depicted the story of "How we Got Our Bible." This group included Chinese, British and Americans drawn from the Baptist, Brethren, and Congregational churches, the Assemblies of God, the True Jesus Church, the Salvation Army, the China Inland Mission, the Y.M. and Y.M.C.A.'s and perhaps other Christian groups some of which had no meeting place in the city. Together they rehearsed and prayed and sang and gave the message in pageantry which those who saw and heard can never forget. These local groups usually accepted the responsibility for meeting the local financial expenses of the celebration. They provided the programs, the interpreters where needed, and at several places worked out most carefully special scripture readings, hymns and prayers for use in the public gatherings. No record has been kept of the funds thus locally subscribed and used in this Centenary Celebration.

The most conspicuous feature of the program naturally was the mass meetings. In every city visited the largest available churches, usually several of them, were crowded, sometimes repeatedly. One

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2. See *Chinese Recorder*, January 1934, page 63.



church housed what was said to be the largest congregation that had ever gathered there. Another had all available aisle space filled with occupied chairs. The writer recalls only two places out of a dozen or more larger cities in which he was present that could not have been said to have provided "capacity houses." No doubt the attraction very often was General Chang Chih-kiang who spoke scores of times and travelled literally thousands of miles in the interest of this campaign. At other times it was the pageant that drew the crowds. On other occasions less famous speakers and less colorful exhibits were quite as well attended. Addresses were historical, educational and inspirational in character. They dealt chiefly with the Bible, its influence upon personal, community and national life, and with the work of the Bible Society. Among the speakers were several college presidents and chancellors and professors, men conspicuous in government and civic affairs, editors, pastors and evangelists. In this department again there was a remarkable demonstration of the all-inclusiveness of this phase of Christian endeavor; for among those who spoke were Marcus Cheng a Lutheran of the Hunan Bible Institute, President Lee of the Peiping Methodist Theological Seminary, Chancellor Chen of the Roman Catholic University, Mr. Samuel Zau a Baptist layman, President Stuart a southern Presbyterian, and Dr. R. Y. Lo chairman of the National Christian Council.

A third feature of the celebration was the exhibits. These attracted as careful attention and probably made as lasting an impression as any item in the program. A series of charts, posters, illuminated testimonials to the value of the Bible, maps, scrolls and banners depicted many phases of the work, translation into many languages, distribution by many processes, publication in many styles of type and scripts and bindings. For three days in Canton throngs of young people filed through the corridors of the Y.M.C.A. building scrutinizing the maps with their streamers to the Bible that illustrated the language of each, or almost reverently touched a copy of the Robert Morrison Bible there on show. At Hongkong a number of persons brought additions to the exhibit, one of which was a Bible so small that a magnifying glass was required to read it. In Nanking the variety of languages and editions displayed drew remarks of amazement from many. The church-yard at Ichang in lovely autumn weather was hung full of photographs illustrating Bible Society activities. From the first meeting to the last people in the audiences were seen making notes of the quotations hung on the walls or the statistics there charted. The eyegate to knowledge was freely and helpfully used. Among these exhibits of course must be included the thrilling pageant, oft-repeated, to which reference has already been made.

An unplanned part of the display, and one which grew month by month, was the collection of testimonials received from churches, schools, many prominent government officials, and numerous other friendly individuals. These were as diverse as a telegram of greeting from Madame Chiang Kai-shek and a silver plaque from Governor Han Fu-chu, to exquisite silk scarfs from a Bible Training School

and from several churches and neatly inscribed scrolls from many others and autographed portraits from not a few well-wishers. Closely related to this aspect of our Celebration in the establishment of contacts between the Christian community and government was the presentation of Bibles to non-Christian officials. A special fund had been donated for this purpose. Such men as Governor Han of Shantung, General Ho Ying-ching in the old imperial palace of Peking, Marshal Yen Hsi-shan in the Shansi Yamen before which missionaries had been martyred in 1900, and several others in similarly high station, graciously received a copy of Holy Scripture and gave public expression to the esteem in which they held this "Greatest of all classics under heaven" and the efforts that have been and are being made to bring it into the life of the Chinese people.<sup>3</sup>

Perhaps the most important, as it promises to become the most permanent, result of these celebrations was the impetus given to the Chinese Bible Society movement. When the first meeting of the committee of arrangements in Tientsin was discussing the drawing together of the Bible Societies and the participation of the Chinese in this enterprise, the veteran pastor Ting Li-mei rose and said, "For years I have had a deep longing, a secret hope, that we Christians in China might undertake something in the nature of Bible Society work. No church can be strong without it; no church can grow and spread without this form of evangelism. Now we see the beginning of the fulfilment of these hopes, the realization of these dreams." At Canton the Centenary Celebration was combined with the fifth annual membership campaign of the South China Bible Society. Mrs. Law, who holds a unique place among Christian women in that region, was a team captain. She came to the office during the week to get a second supply of membership cards and said, "We used to have to beg people to join the Bible Society. Now they come begging us to let them join." The Hankow meetings closed with a member of the committee handing the secretary a check for \$100 taken from his savings, to promote this movement which appealed to him as a Christian minister as having uncommon possibilities. And in Shanghai the launching of the East China Bible Society has become a major project of the united Christian forces toward which at the time of writing over \$700 has been subscribed in small sums. The Advisory Council of the Bible Societies in China, which has organized with Dr. Cheng Ching-yi as chairman, Bishop John Curtis as vice chairman and the Rev. E. S. Yu as secretary, has taken cognizance of this movement in the several sections of the country, and has addressed an open letter to all these local groups to encourage them in their undertaking and to urge them to direct their organizations definitely toward the bringing into being of a Chinese National Bible Society. This is a consummation devoutly to be wished.

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3. For reference to other contacts and the sale of scriptures, see the account of the Centenary meetings in South China that appeared in the *Chinese Recorder* for July 1933, pp. 473f.

Thus is the faith of the fathers being rewarded. Dr. Bridgman ventured the conviction that "no one enterprise of equal extent and importance can ever engage the attention of the American, or any other Bible Society, then (*sic*) the wide circulation of the Bible among the Chinese." For thirty years he labored earnestly much of his time being given to Bible translation and as first joint secretary with Dr. Gutzlaff of the Society for the Diffusion of Useful Knowledge in China. Yet in its report covering the year of his death (1861) the British and Foreign Bible Society recorded that "The circulation in this immense empire has not equalled the large expectations of the friends of China....and the proposed circulation of a million Testaments is yet far from realization. Yet the society continues to labour in faith and hope." The American Bible Society that same year was still spending only \$5,500 in China. But two generations later the Bible Societies were issuing eleven million books in a single year in China, a record that more than fulfilled the expectation of this pioneer of faith. The intrepid Gutzlaff hoped to penetrate even the remote vastnesses of Tibet, and a century later over eighty thousand Tibetan gospels were issued in China in a single year. In 1835 Leung Ah Faat was stopped by the official authorities from his quiet distribution of scriptures, but today in every province scores of men and women are happily engaged in this same work and are quietly leading many of their countrymen to a saving knowledge of Jesus Christ. Robert Morrison toiled for sixteen years to produce his first translation of the Bible, and Joshua Marshman spent fifteen years on the same undertaking. A century later the Mandarin Union Version Committee required twenty-eight years to bring forth the translation that has now become the standard for the entire Chinese race. Yet during that century the Bible in whole or in part has been put into nearly thirty different languages, dialects and forms of script for the Chinese people and those of other tribes and dependencies who live within the borders of this great country.

Once more we take up the letters written by the pioneer Bible men in 1834 and make their prayers our own, and seek to catch their spirit of faith and devotion. Dr. Bridgman wrote that year: "Many copies ( of the Scriptures) will be needed for immediate circulation; and should a missionary ship be sent out to visit the coast and the Chinese settlements.....many thousand copies will at once be required, and eventually, perhaps very soon, many millions. In my best moments, at those times, I mean, when I have the clearest views of eternal things, it seems to me that the time has come when the Gospel of our Lord shall be published through all the length and breadth of this land, and triumph over and destroy all its vain superstitions. The same opinion is cherished by others, as you will see by the accompanying epistle from our brother beloved, the evangelist Leang Afa."

Leang for his work of preparing wooden blocks and printing and distributing scriptures had been arrested and "severely punished with the greater bamboo." But after some years of study in Malacca and Macao he had returned to his task. Of this he wrote; "Wherever I preach or exhort, I take these books and distribute them, and this



year, at the literary examinations in Canton, I distributed them among the literati, who received them with great joy and gladness. Of both these kinds of books I have distributed all I have and now the seed of the Gospel has fallen into the hearts of great numbers and it becomes our chief duty to pray to our heavenly Father that he will send down the Holy Spirit to cause it to spring up and grow, and bring forth the fruits of faith and righteousness unto eternal life."

Thus in faith and prayer we enter another century.

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### Personal Bible Research

MOSES S. D. SWEN

**T**HE science of modern statistics is fundamentally based upon the statistics of the Bible. For instance, the book of Numbers is the oldest book on statistics ever known. While there are many ways a person may use his study of the Bible, the newest and the most interesting way is the use of the statistical method. During the three summer months of 1931, I spent one hour every morning (Morning Watch Hour) counting the total number of words in the Chinese Bible. This work I enjoyed very much, although it was a work that consumed a great amount of time. At the time when my school began in September, the work was only half done, and I had to spend another three months, from Christmas of 1932 to March this year, 1933 to finish it. The results of my personal research on Bible statistics during the six months' time are reported as follows:

In China there are three Bible societies, namely: (1) The British and Foreign Bible society, (2) The American Bible Society, and (3) The National Bible Society of Scotland. The Bible that I used in my statistical study is the "Mandarin Bible, Union Version" (Termed Shangti) printed in No. 4 type and published by the American Bible Society in 1926. This version, owing to its exact translation, is the one most popularly circulated in China. Since 1661 A.D. the Bible has been translated into twenty-eight Chinese languages and dialects. But of all these translations the Union Version of the Mandarin Bible is the newest and the most exact. The following data presented in Table 1 are results of my six months' research:

Table I

	<i>Total Chapters</i>	<i>Total Verses</i>	<i>Total Words</i>
Old Testament .. ..	929	23,179	706,875
New Testament .. ..	269	8,040	224,823
Grand Total .. ..	1,198	31,219	931,698

It is generally recognized that the English Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, and 1,189 chapters. Comparing these values with the ones I listed above for the Chinese Bible, we see that there is a slight difference. The Chinese Bible contains 44 verses (31,219-31,175) more than the English Bible. For example, the Third Book of John contains 15 verses in the Chinese Bible, but only 14 verses in the English. The difference in the number of words between these two Bibles is 121,001 (931,698-810,697) which is to be expected, inasmuch as these two languages are entirely different.

Some interesting facts concerning the Chinese Bible are as follows: The Book of Psalms contains the largest number of verses, 2,461 to be exact; the Second Book of John contains the least number of verses, 13 in all; there are three books each containing 105 verses, namely, the First Book of Peter, the First Book of John and the Book of Micah; the Book of Jude and Philemon also contain the same number of verses, namely 15.

The three books that contain the largest number of words are: Psalms, 56,382, Jeremiah, 50,914 and Genesis, 45,081. The Book that contains the least number of words is the Second Book of John, containing 299 words. The surprising thing to me is that I was unable to find two books that contain the same number of words. The middle chapter in both the Chinese and English Bibles is the same, namely, Psalm 117. But the middle verse does not occur at the same place in these two Bibles; Psalm 104:3 in the Chinese and Psalm 118:8 in the English. The two middle words in the Chinese Bible (931,698÷2) are the 12th and 13th words, Psalm 85:10. These two words are "Ho Ping" which can be regarded as a compound word meaning "peace." How true it is that unless the world peace-makers base their talks on a 50-50 basis there can be no true peace. For the principle of 50-50 means "equality," "square deal" or "Open Door Policy." Or in other words, nothing can be settled in our personal or international affairs, unless it is settled on the basis of 50-50.

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## Significant Trends in Hangchow Churches

J. C. OLIVER

**I**N order to adjust our Christian institutions to the changing conditions of today, investigation, study and appraisal have been necessary. Special commissions from abroad have made their contributions to a more comprehensive view of the problems. Only as we as local groups, however, set ourselves to the task of analyzing and appropriating these findings can they be made to serve in the most helpful way. Such a study takes on added

significance when it has as background, previous studies with which comparisons can be made, trends observed and results weighed.

During the past three decades, three careful investigations of Hangchow churches have been made and their results preserved. From them a fund of data is gained which proves increasingly valuable as one seeks fuller knowledge and understanding insight into the present status and future possibilities of our Christian churches. The facts and statistics in this article were ascertained from the first investigation made by the Hangchow Union Evangelistic Committee in 1914 (published in the China Mission Year Book for 1916). The second was made by the Hangchow Tuesday Club in 1923, and the third by the Five Year Evangelistic Movement in 1933.

A careful study of the three investigations listed below should prove significant in appraising recent trends and could probably be duplicated in many other cities in China.

Table of Investigations of Hangchow Churches.

<i>Items</i>		<i>1914</i>	<i>1923</i>	<i>1933</i>
1.	Membership .....	918	2,330	2,116
2.	Church attendance (average) .....	—	2,300	1,991
3.	Sunday School attendance (average) .....	—	1,473	980
4.	„ „ Classes .....	—	105	50
5.	Prayer meeting (% of Church members attending) .....	—	33%	20%
6.	Workers (paid and volunteer) .....	138	184	505
7.	Literacy of members .....	70%	—	89%
8.	No. of self-supporting churches ....	2	6	8
9.	Finances: a. Raised locally .....	—	7,398	13,804
	b. From missions .....	—	2,100	2,870
	c. Total receipts .....	—	\$9,498	\$16,674

One will note from the above the great expansion in membership came between 1914 and 1923 when it more than doubled. During this period there was a favorable approach for the Christian Message and the whole movement seemed to be carried forward on a wave of popularity and general approval. This was followed by the violent attacks of the Anti-Christian Movement, the rise of a powerful nationalism and strained international relations. The church was tested as by fire and one would not have been surprised at a greater falling off in membership. The same apparent losses are evident in Sunday School, prayer meeting and church attendance.

Although the statistics show almost a universal drop during this last decade, nevertheless, there are some compensating features which may ultimately prove a source of strength. The members that left



the church at this time were largely those who had become members in name rather than in spirit. It was a cleansing that was needed. The period of crisis and withdrawal of workers in 1927, gave occasion to transfer responsibility and leadership to our Chinese co-workers. It brought to the fore and challenged a higher and more competent consecrated native leadership. Consequently there was a greater feeling of proprietorship which found expression in the increase of volunteer workers. An increase of about 250% in the number of volunteer and paid workers, will be noted, between 1923 and 1933. Another most encouraging and hopeful factor is the literacy increase from 70% to 89%. One church reported 99% literacy and another 100%.

Distinct progress in the matter of self-support has also been made. Eight of the fourteen churches now raise their entire current budgets locally, receiving no mission subsidies for that purpose. It may be a surprise to some to note that the greatest strides toward self-support, however, were before 1923. It is only fair to say that all of the churches have as their goal, complete self-support, and they seem to be making real progress in this direction. The total amount received from abroad in 1933 was slightly larger than the amount in 1923. A comparison with the total receipts shows that the funds from abroad were only 17% of the total receipts for 1933 as against 22% in 1923. It is noteworthy, also, that even with a slight falling off in total membership during the same period, the total budgets have about doubled. This means that average contributions per member have increased in like proportion.

Details of the 1933 investigation make clear that a distinct recovery is being made in numerical membership, which is not evident from the decade comparative statistics. Taking into account the losses due to removal and death during the past year, there was a net gain of 173 members, 8% of the present membership. Three hundred and twenty-two inquiries were also reported, and from this group many new members will be recruited.

One of the real problems is the conserving of members who move to other places and do not carry their church connections with them. In 1933, 611 non-resident members, or 30% of the total membership, was reported. Doubtless some of these have informally associated themselves with other churches but many have been lost. Ten per cent of the total or 229 members had not attended a church service for the past year. The fact that these two groups make up 40% or almost one half of the total membership should be a sobering one. An interesting observation is that the average church attendance about equals the total membership which means that this aforementioned 40% of non-attending members is compensated for by an equal number of non-members, inquirers, and others.

Six of the fourteen churches have regular choirs, eight are operating on planned budgets. Six have their accounts audited annually, and five report annually on the work accomplished.

The supplementary statistics of service activities and educational work for the past year are not as encouraging as is the report of other types of work. Eight churches report some kind of social service work and seven some form of educational work.

<i>Social Service</i>	<i>Churches</i>	<i>Educational Work</i>	<i>Churches</i>
Vaccination .....	4	Bible Training Classes..	4
Clinics .....	3	Women's classes .....	3
Calling ..	2	Literary ..	2
Community centers ....	2	Lectures .....	1
Library .....	1	Kindergarten .....	1
Reading Room .....	1	D.V.B.S. ....	1
Relief work .....	1		
Refugee Camp .....	1		

In giving the types of work receiving special emphasis for 1933, twelve churches listed some form of evangelism, three listed family worship, two prayer meeting and Bible classes, literacy efforts, and one church each listed placing responsibility on members, religious education, reading room, young people's work, personal devotions, keeping the whole Sabbath, Christian Endeavor and tithing.

From the three investigations of the Hangchow churches, it is evident that the city is for the present adequately "churched" both as to number of churches and building equipment. The membership can increase another 100% before further expansion is needed so far as material equipment is concerned. The membership loss of 1926-7 is now being recovered, but there is need for further increase. The distinct gain in leadership is a great asset and a stabilizing factor in the local Christian movement. The progress in self-support will continue to contribute much toward an indigenous Christian stewardship and further stability. The marked increase in literacy should bring spiritual enlightenment and a fuller understanding of Christian truth. The local churches must assume a larger responsibility for those members transferring to other places and should attempt to conserve their church connections.

The social service work and educational activities seem entirely inadequate to meet the pressing needs both within and without the Christian groups. We need still better trained and consecrated leaders sensitive to the changing needs and new opportunities. We need a more enlightened Christian community following Jesus' Way of Life, and giving itself in fuller unselfish service. It is strikingly evident that we need a better correlated and more comprehensive program of Christian activities to contribute to a full-rounded

abundant life. Cooperative efforts have been too few to make the impact that a more united effort should make possible. This has doubtless weakened the morale of the whole movement. We need a greater infilling of the Spirit of God to undergird and inspire us all that we may continue to press forward with ever increasing vigor and confidence to make the Kingdom of God a reality in Hangchow.

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### Fellowship Groups of Six-Year Olds?

ALICE GREGG

**B**Y all means. They won't act just as a fellowship of sixteen-year old's would act, of course,—nor of sixty-year old's—but Jesus, with his group of Twelve, has given us the ideal example of how religious growth best takes place. When I see people struggling with thirty, forty, even fifty children, and hear them say: "I could never turn anyone away!!"—I wonder that they never seem to recall that Jesus *did* turn folk away! He did not try to meet an immediate need. He was building for all time. Therefore, he chose a small group and maintained it.

One of the deprivations of being in general secretarial work is that you are denied the joy that comes from digging roots firmly into one spot. Do you start something thinking that you will have ten weeks uninterrupted in which to carry it on? Then an unexpected call will come at the end of five weeks, and your plan is left unfinished. However, at the beginning of Lent, when I thought I saw my way clear until after Easter, I decided to permit myself a Lenten project, to terminate at Easter! This was to be an Activity Program for a small group of children living nearby, and all in the First Grade of St. Lioba's Primary School. I invited them to come every Sunday morning from 9:30-10:30.

The first Sunday they came at nine o'clock, so as to be sure to be on time, and after that, at a quarter to nine! They never could be torn away until eleven, and that meant beginning at 10:30 to say that now they could go and come back next Sunday. "But we haven't done a picture puzzle!", someone would say, and that meant another quarter of an hour on the floor, with the puzzle blocks, making the picture of Jesus and the Children, or, Jesus in his Father's Carpenter Shop, and the discussion of it. Again goodbyes were said, only to have someone ask for a "Jesus Record" on the Victrola, which meant that each one must have a choice, and that it would be another quarter of an hour before, "Goodbye until next Sunday," was said!

What did we plan for these six Sundays? Well, the plan was to set up an environment that would stimulate the children to an interest in religious things, and see what would happen. After



breakfast on Sunday mornings the dining-room was made ready for them. On the chairs were placed books such as Hole's *Jesus of Nazareth*; *Through the Church Door*; scrapbooks of the Life of Christ; Bible readers; puzzle picture blocks, and so on. In addition to the definitely religious pictures and books, we also placed other materials, such as pictures of other lands, pictures of nature, and any other material that embodied worthy ideals. Lastly, knowing that all healthy six-year old's want to "do", and unwilling to deprive them of their birthright, there were set out materials to "do" with; a few scissors, a jar of paste, wrapping paper, pasteboard, and so on. There were also a pile of pictures taken from old school books: pictures of fathers, mothers, children, pets, domestic fowls and animals; rooms in a home; gardens,—all Chinese pictures. With these pictures, we foresaw happy hours spent in coloring, cutting out, pasting on pasteboard stands, and the setting up of a window-ledge home instead of a sand-table home!

On the first Sunday, however, the children were left free to investigate their environment. There were five first grade children and the small three and a half year old son of the cook (born in October, but misappropriately named Spring-Born by an uncle!), who added himself to us, assuring us that he "wouldn't touch anything!" We decided he might be very good for us, so we kept him, and his development in the few weeks from a baby who grabbed at everything into a child who adapted himself to the group was very marked. But on this first Sunday he and the others were very busy handling everything, trying everything, and needing often to be reminded that we were polite and took turns.

What results have we had that make us feel justified in having permitted the children this home-like freedom to do as they would? What did they do with it? What did they learn? Most of all, what did they become? Six Sunday mornings aren't very long, but below are given a few things that we did and learned.

We worked together to set up a window-ledge home, some of us being older and doing much more than others of us. We made Lenten boxes to bring to the Easter Service, being inspired by the cover on the *Spirit of Missions*, which showed the children of the world holding hands around an offering box. We made Easter cards for our friends after seeing the leader cut out a cross, and use yellow and green crayolas on it. That is, some of us did! Some of us tried, but threw away all our attempts.

We learned a song about our homes with their "loving fathers" and "busy mothers" and the rest, which inspired us to choose the parts of the home we would do. One wanted the mother, another wanted the baby brother, another wanted the garden. The second verse of this song told of the Heavenly Father who gave these fathers and mothers to take care of little children, and said we

wanted to thank Him, so that made us look at pictures of the Church where fathers and mothers go to thank Him. We learned the word for "altar" (holy table), and we looked at various pictures of altars, and asked to see them again the next Sunday, showing that it was a definite interest. We learned another song about the children who welcomed Jesus with palm branches, and acted this song but,—waving palm branches, spreading garments, and so on.

We learned to love two stories, both from *Our Heavenly Father's World*, the new First Year Sunday School Lessons in China. One was from Lesson One, (The Little Boy Who Loved His Home), and the second, from Lesson 33, ("The Children Welcome Jesus.") Both the songs were from this course, too.

We have not yet exhausted the Puzzle Blocks with their six pictures of the Life of Christ: The Angels and the Shepherds; the Wise Men; Jesus in the Carpenter Shop; Jesus Goes to the Temple with his parents; Jesus and the Children; Jesus' story of the Found Lamb. We haven't yet done the Wise Men, and even a second working at Jesus in the Temple isn't very easy for us. Nor have we exhausted our interest in the pictures. One Sunday Ren Ngan went through all the pictures in Hole's *Life of Christ* twice. Sometimes he wanted to know what one meant. At other times, he simply looked and turned the page. The second time he had two of his friends to whom he was showing the pictures!

Easter Day came, when we were to have no session in the dining-room, but were to go to the Children's Service and present our offering. But after the Service,—they appeared! "What will you do?" I asked. "Make more Easter cards," said one. "Look at pictures," said another. Chih Fah made three more Easter cards, to his own satisfaction, and pointed out the chickens and blossoms! "Well, they don't *look* like chickens," said one truthful contemporary. (Chih Fah might have replied that he knew now that he was told that they *were* chickens, but he didn't seem to think any reply was necessary!) Ren Ngan asked for an advertisement he had seen before. It was of a cloth that retained its color despite sun, rain or washing! There was a rainbow of shades in which this cloth might be had. He gazed and gazed. "Did this come from America?" he asked. "No, from Shanghai, was the reply. His little face lighted! "I have an uncle in Shanghai! Maybe he could buy me one!" "If you like it so much, I will give it to you," I said. He started, speechless. Ten minutes later he came up and said: "Thank you for giving this to me!"

"How do you suppose people learned about colors?", asked the leader. No one seemed to know. "I think they saw all the colors the heavenly Father made, and then thought of making colors." We stopped what we were doing and noticed the red tulips in the center

of the table; the red Japanese ivy at the window; the various shades of green outside; pink fruit blossoms; other colors in the garden outside. There was quiet for a minute or so, and then Chih Fah looked up with a smile and said: "The heavenly Father has made *lots* of colors!" After saying which, he put away his Easter cards he'd been working on, and went for Hole's *Life of Jesus of Nazareth*. In a few minutes he came over with it. "What is this?" he asked, pointing to a picture of Jesus, looking triumphantly up into heaven, while Satan, his arm over his face, departs. Realizing the background of these children, to whom devils are as real a fear as "hants" are to many a Southern child, I said: "It's a devil, and he's afraid of Jesus, and is going away."

At the mention of *kwei* (pronounced "gway"), all the children came running: "Where, where?"

"I'm *very* afraid of *kwei*!" volunteered Ch'i Chih.

"Are you? Well, you needn't be, you know, if you love Jesus. I'm not afraid of *kwei*, because I love Jesus, and *kwei* are afraid of Jesus."

"But if you saw a *kwei*, you'd be afraid! I would!"

"People who love the heavenly Father don't see *kwei*! I'll never see a *kwei*. The heavenly Father won't let me see one."

"I'm not afraid of *kwei*, and my mother isn't, either," said Ren Ngan.

"I'm not afraid of *kwei*, I'm not!" announced Spring-Born.

"Well, I am," said Ch'i Chih.

"I'm not," said Ren Ngan, decidedly. He looked at the picture and his face grew very loving. "That's Jesus," he said, "and I love him, I love him, I love him!"

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### Giving to God.

A. J. D. BRITLAND

**W**E read (St. Matthew 2.) that the wise men, after having seen and worshipped the Holy Child Jesus, opened their treasures and presented unto Him gifts, gold and frankincense and myrrh. They sought Jesus, they found Him, they worshipped Him, they gave their best to Him.

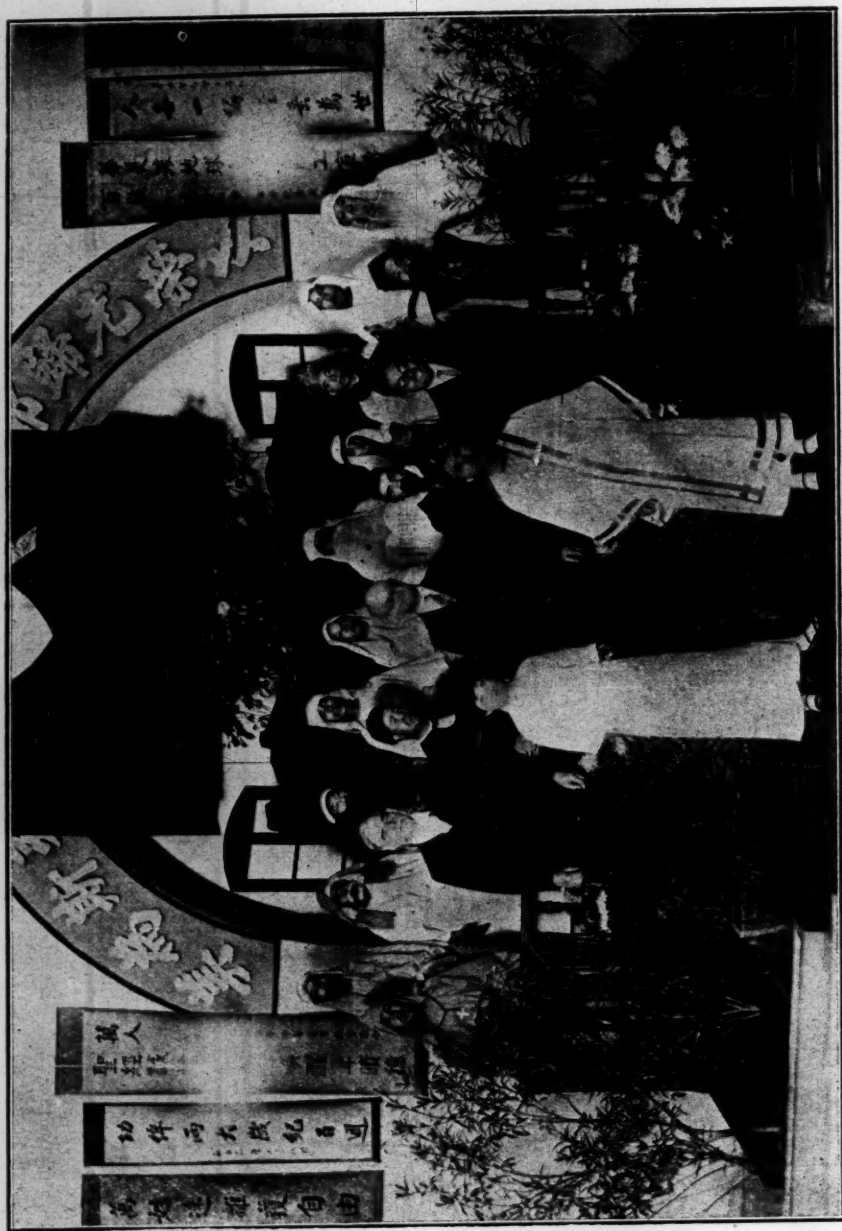
The duty of giving to God is emphasised again and again in the Old and New Testaments. It includes almsgiving, i.e., gifts to relieve those poorer than ourselves, and offerings for the support and extension of religion.





GOVERNOR HAN FU-CHU RECEIVES A BIBLE FROM GENERAL CHANG  
CHIH-KIANG AT TSINAN, SHANTUNG.

See article, "A Century of Bible Work in China."



**"HOW WE GOT OUR BIBLE."**

Pageant, Taiyuan, Shansi, October, 1933.

Back; John, Peter, Paul, Luke, Mark, Moses, Samuel, David, Isaiah, Micah.  
Middle; Monk, Morrison, Luther, Society Secretary, Tyndale, Translator, Gutenberg.  
Front; Youth. . . . . Spirit of the Bible.

See article, "A Century of Bible Work in China."

**Almsgiving.** This is generally applied to gifts of money, food or clothing but includes all works of mercy, e.g.,: **spiritual**; bringing sinners to repentance; instructing the ignorant; comforting the sorrowing; bearing wrongs patiently; forgiving injuries; playing for others: **corporal**; feeding the hungry; clothing the naked; sheltering the homeless; visiting the sick; visiting prisoners; burying the dead. It is important to remember the comprehensiveness of the term, almsgiving, so as to secure its complete fulfilment and to encourage those unable, by reason of their own poverty, to give much or any of their substance, yet who can engage in almsgiving by personal service. St. Peter (Acts 3.) said to the lame man "Silver and gold have I none, but such as I have give I unto thee, in the name of Jesus Christ of Nazareth, rise up and walk."

While we recognise that to many, gifts of money or kind are impossible because of their own poverty and that they can and ought to do their part by personal service for the relief of those in distress, the object of this article is to consider the question of almsgiving in the more restricted use of the word as referring to gifts of money or money's worth.

Almsgiving is a necessary expression of the love of man, which in its turn is a necessary expression of the love of God. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren. But whose hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 St. John 3.16/17).

Almsgiving is, in Holy Scripture, reckoned as an acceptable offering of penitence. In the book of Daniel we read that when Nebuchadnezzar seeks Daniel's advice as to how he may escape the punishment with which he is threatened, Daniel says, "break off thy sins by righteousness and thine iniquities by shewing mercy to the poor." (Daniel 4.) When St. John Baptist was preaching his mission of repentance and the people came to him with the question, "What shall we do?", his answer was "he that hath two coats let him impart to him that hath none: and he that hath food let him do likewise." (St. Luke 3.) Almsgiving is declared in Holy Scripture to call forth from God new power and new blessings to the giver. Our Lord teaches this in the parable of the sheep and the goats (St. Matthew 25). Again in the Acts we read that when Cornelius saw the angel that appeared to him and questioned him as to the meaning of the visitation, the angel replied, "thy prayers and thine alms are gone up for a memorial before God." (Acts 10.). In consequence and in accordance with God's merciful way, new favour, new opportunity and new powers were given to Cornelius.

**Gifts for the support and extension of our religion.** In Holy Scripture the duty of giving to God for the support and extension of the Faith and God's acceptance of such gifts is clearly taught.



In the Old Testament, the tithe imposed by the Jewish law was primarily to provide for the support of the revealed religion. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27.)

In addition to the tithe voluntary gifts were specially commended. Offerings for the Tabernacle (Exodus 25.) are a striking example of this. In the book of Haggai the people of Judah are remonstrated with because while they live in good houses and enjoy plenty, they neglect to repair God's house.

In the New Testament, the provision of a synagogue was brought to our Lord's notice and accepted by Him as the ground for conferring special favour on him who built it (St. Luke 7). Our Lord accepted with loving gratitude the costly ointment with which Mary of Bethany anointed Him. (St. John 12). St. Paul in his epistles puts our duty as regards the maintenance of the ministry in a very clear light (1 Cor. 9, 2 Cor. 9.). If we believe in God and in our Lord Jesus Christ it will be our joy and glory to contribute to the maintenance and extension of the Church, that the proper worship of God may continuously be offered, and that the Church, as the instrument of the Kingdom of God on earth, through which the salvation won for all by our Blessed Saviour Jesus Christ on the cross may reach the souls of many, may be extended throughout all lands.

Having satisfied ourselves, therefore, that almsgiving and the duty of contributing to the support of the Church are plainly taught in Holy Scripture, let us consider how we ought to perform these duties.

We must give willingly and with cheerfulness. Our gifts are not acceptable to God when the giving is irksome to us or grudgingly offered. St. Paul says, "For if there be first a willing mind, it is accepted according to what a man hath and not according to what he hath not" (2 Cor. 8). "God loveth a cheerful giver" (2 Cor. 9). Exodus chapters 25, 35, 36 are well worth studying as examples of willingness and enthusiasm in giving to God.

We should, so far as possible, avoid all display in our gifts to God. This is emphasised in our Lord's teaching on the subject (St. Matthew 6). It is sometimes right to make our offerings openly so as to encourage others to help some particular good work: but it is certainly right that our general rule should be to give as secretly as possible. Hence a good way is to give generously to collections in church, because then God alone knows what we have given. We should guard against vanity or ostentation and avoid public talking or boasting of our gifts.

Our offerings must cost us something. "And the king said unto Araunah nay but I will buy it of thee at a price, neither will I offer burnt offering unto the Lord my God of that which cost me nothing" (2 Sam. 24). We must bear this in mind when we come to fix the

proportion of our income which we ought to give. The cost to us should be such as affects our standard of living. What we give in charity should really deprive us of something we should like for ourselves. There is no doubt that the real joy which comes from giving is enhanced by the degree of self-denial which we impose cheerfully on ourselves. There may, of course, be special self-denials on special occasions, but habitual self-denial should be one of our rules of life.

We should deny ourselves, not others. St. Paul surely teaches that it is wrong to give away what should be used for the legitimate needs of those dependent on us. "But if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever" (1 Timothy 5). Again if we are in debt, we have no right to delay the payment of our debts by giving to charitable objects, for we are giving not our own but his to whom we are in debt.

Lastly, how much ought we to give? This brings us to the point that we ought to look on such money as we possess, whether by our own earning or from other sources, as a stewardship; something we should not treat with indifference. Just as it is a Christian duty not to be wasteful, so we should have a system in dealing with our money and that system should extend to determining the proportion of our income that shall be devoted to the Church and to charity. If one's income is sufficiently large to admit of it, it is good year by year, to establish a fund to be devoted to purposes of charity and religion. We dedicate this to God. It is not ours and we dare not employ it for our personal use. One advantage of this is that competition between self and charity ceases. Instead we have, perhaps, competition between various good causes and thus our charity becomes more real by calling out more careful thought from us as to which we shall assist, if we are unable to help them all. Such a fund sufficiently large to be a cost to ourselves, rightly administered, fosters in us the right use of our means and at the same time, we believe, tends to bring us God's special blessing.

How much ought we to give? In the New Testament this seems to be left to the individual to determine. It does not appear that the tenth is compulsory, on the one hand, or that everyone should be content with giving a tenth, on the other. The tenth part of a small income is a large amount while the tenth of a large income may be inconsiderable in producing any feeling of cost to the giver. Some people are able and led to give very much more than a tenth. Down through the ages of the Christian era there have been holy men and women who have embraced voluntary poverty in imitation of and adoring gratitude to our Lord.

The tenth, for ordinary persons, may be a useful figure to work from but it does not appear to be the law in the New Testament. The proportion seems left to each to decide for him or herself, always bearing in mind the principles we have just noted, viz., willingness, humility and cost to ourselves and not to others. "He which soweth

sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give: not grudgingly or of necessity, for God loveth a cheerful giver "(2 Corr. 9). "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Corr. 16).

For those whose income will not admit of giving a tenth of the whole it may be permitted to suggest that a strictly careful calculation of one's family and other legitimate expenditure will leave a surplus to which the system of tithing may be well applied. Having deducted from one's gross income the amount of one's family expenses, such sums as one may be bound to allot for the assistance of relatives outside one's own home and other such legitimate expenses such as, taxes, rates, insurance etc., the balance will show us how much we can, and a right conscience how much we ought, in any given year, devote to the service of God, for religious and charitable purposes. And here one would venture to add that the calculation of what amount it is legitimate to allot for family expenses should be given very earnest thought. Many a parent, by too great generosity in the matter of personal allowance, hinders his child from becoming a self-reliant citizen, able to hold his own in the stress and competition of life.

Having, then, determined that we will devote a definite proportion either of our whole income or of the surplus remaining after legitimate deductions, to the service of God, as our normal rule, we may still be able to make special acts of self-denial on special occasions in answer to special calls. And we shall learn, as we go on practising this system, that the greater our self-denial, the more real is the "Joy of Giving" we experience.

Persons in receipt of small incomes which, after provision for the daily needs of self and family, have little surplus, can only act as best they may, making little acts of self-denial from time to time. These must not, however, consider themselves exempt from the duty of giving what they can.

Not only the proportion of our income to be devoted to almsgiving should be a matter for earnest prayer for each of us but also we should pray for guidance in deciding the objects to which our gifts are to be applied. Flinging a copper to an importunate beggar, for instance, is no act of charity. It is merely an easy way of ridding oneself of a nuisance. Again, we are apt to be swayed too much by personal likes and dislikes, taking more thought of the person who makes the appeal than the urgency of the need for which the appeal is made.

We should seek earnestly the guidance of the Holy Spirit. He is our true adviser and will, if we ask Him, instruct us in the matter of giving, as in all matters connected with our spiritual life, on which our love to God, partly shown in our love to man, and our growth in holiness depend.



# The Bronze Mirror

Dryden Linsley Phelps

**O**NCE upon a time, during the T'ang Dynasty, there was a couple who loved each other dearly. By some disaster they were obliged to separate. As they were about to depart they broke a mirror in two pieces, each taking one. "In spite of the years we shall instantly know one another by uniting the parts," they agreed. After the passage of many seasons they found each other again. The mirror was ever afterwards. That is the tale of "The Broken Mirror Made Whole"—the leit-motif of this month's reflection.

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Mirror Made

In the pearl light of a New England dawn six college students entered quietly an upper room where Samuel Theodore of Madura lived at Yale. Two tall candles on the mantel like a high altar illumined the room's single decoration—an Easter lily. Samuel himself made the seventh person. Each of us had come to share his meditations on one of the Master's final words. That Easter morning will ever be glorified for me by that other light which shone out of the darkness of an Eastern countenance, the light of the knowledge of the glory of God in the face of Jesus Christ.

Samuel Theodore, of the Madura Christian College, put into my hands a book known to few, for it is now out of print: *The Oriental Christ*. Though its title might seem to class the volume with *The Christ of the Indian Road* and its companions, the reader will find it a more native portrait of Jesus the Easterner, where Galilee and Bengal are kindred. The author, P. C. Mozoomdar, was not "Rev." as the translation erroneously avers, but he confesses:

In the midst of these crumbling systems of Hindu error and superstition, in the midst of this self-righteous dogmatism and acrimonious controversy, in the midst of these cold, spectral, shadows of transition, secularism, and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold, wherein I find many besides myself.

He was a member of that intellectual group, the Brahmo Somaj, which has cast for so many years the aura of its influence over Hindu minds. Because the few sentences of this poignant biography of an oriental heart vividly portray the inward struggles and seeking of many another which might also flower in similar beauty and fragrance I want to quote the story:

Nearly twenty years ago, my troubles, studies, and circumstances forced upon me the question of personal relationship to Christ . . . the sense of sin grew on me, and with it a deep miserable restlessness, a necessity of reconciliation between aspiration and practice. I was mysteriously led to feel a personal affinity to the spirit of Christ. The whole subject of the life and death of Christ had for me a marvelous sweetness and fascination. I repeat, I can never account for this. Untaught by any one, not sympathized with even by the very best of my friends, often discouraged and ridiculed, I persisted in according to Christ a tenderness of honor which arose in my heart unbidden. I prayed, I fasted at Christmas and Easter times. I secretly hunted the book-shops of Calcutta to gather the so-called likenesses of Christ. I did not know, I cared not to think, whither all this would lead.

About the year 1867, a very painful period of spiritual isolation overtook me. I have repeatedly during such seasons lost the sympathy of friends, and sought my God alone. But one of the severest trials was at the time to which I make allusion. I was almost alone in Calcutta. My inward trials and travails had really reached a crisis. It was a week-day evening. I forget the date now. The gloomy and haunted shades of the summer evening had suddenly thickened into darkness; and all things, both far and near, had assumed an unearthly mysteriousness. I sat near the large lake in the Hindu College compound. Above me rose in a sombre mass the giant, grim, old seesum tree, under the far-spreading foliage of which I have played so often, and my father played before me. A sobbing, gusty wind swam over the water's surface, the ripples sounded on the grassy bank, the breeze rustled in the highest regions of the great tree. My eyes, nearly closed, were yet dreamily conscious of the gloomy calmness of the scenery. I was meditating on the state of my soul, on the cure of all spiritual wretchedness, the brightness and peace unknown to me, which was the lot of God's children. I prayed and besought heaven. I cried, and shed hot tears. It might be said I was almost in a state of trance. *Suddenly, it seemed to me, let me own it was revealed to me, that close to me, there was a holier, more blessed, most loving personality upon which I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality whereon I might lean. It was an impulse then, a flood of light, love, and consolation. It is no longer an impulse now. It is a faith and principle; it is an experience verified by a thousand trials. It was not a bodily Christ then; it is much less a bodily emanation now. A character, a spirit, a holy, sacrificed, exalted self, whom I recognize as the true Son of God. According to my humble light, I have always tried to be faithful to this inspiration. I have been aided, confirmed, encouraged by many, and most of all by one. My aspiration has been not to speculate on Christ, but to be what Jesus tells us all to be. That labor, I know, will not end in this life; and the goal as well as the prize is elsewhere. But it is still a great privilege and a great reward to be able to say something on what so many look up to with longing and fond aspiration. I can, with perfect truth, declare that it is the grace and activity of the indwelling presence of God alone whereto I am indebted for these experiences.<sup>1</sup>*

1. I quote this moving tale of the heart's new finding of Christ, for it seems to have been omitted from the Chinese translation.

In language of the deepest feeling and beauty, equalled, so far as I know, by only one other oriental writer in English, Okakura-Kakusa, Mozoomdar then paints as it were an Indian canvas according to the spiritual vision of that land: The Bathing Christ, The Fasting Christ, The Praying Christ, The Pilgriming Christ, The Feasting Christ, The Dying Christ. . . Thus a man of the East finds Christ, writes of his deep experience in English for his western brothers, whence his words are turned into Chinese: 東方基督. The broken mirror of human experience becomes united when it reflects around the world the glory of God in the face of Jesus Christ.<sup>2</sup>

There is a small group of men and women who stir my enthusiasm every time I think of them: the managers and translators of The Christian Literature Society. I delight in the way these persons keep so close to the changing moods of China with flexibility steadied by purpose. I like the way they reflect different shades and patterns of Christian thought. During the Liang Dynasty at the beginning of the sixth century A.D. many brown-skinned scholars from India were turning into beautiful, elastic, simple Chinese the religious thoughts and experiences of other lands and other days. Bodhiruci and his peers before and after somehow caught the moods of Chinese expression and cast the metaphysical concepts of Buddhism into them in a marvelous manner. But all this was toil of centuries. So let us Christians of today not be so petulant. Let us work also with industry and joy. Slowly and surely the years will see the flooding in of the main.

A good strong current entered China recently when The Christian Literature Society published the Chinese translation of John Foster's *Decision of Character*<sup>3</sup> (決斷性). Of this slim volume John R. Mott says, ". . . it has exerted a greater influence on my mental habits than anything else I have ever read or heard." He reads it once a year. In the back of my own thumbled copy are dates of critical moments in my life which because of this book became mile posts:

- Finished (2nd time), St. Deiniol's Library, Hawarden, Wales, Dec. 24, 1920.
- (3rd time), Queen's College, Oxford, February 1, 1921.
- (4th time), North Atlantic returning to America, Feb. 15, 1921.
- (5th time), Pei Lu Ting, W. China, July 11 1926.
- (6th time), Chengtu, Szechuan, December 22, 1933.

I believe passionately that Christ can imbue Chinese, as He has countless men and women of the West, with unified purpose and integrated personality, the seal of which is matchless joy and unconquerable power.

You will therefore find them almost uniformly in determined pursuit of some object, on which they fix a keen and steady look, never losing sight of it while they follow it through the confused multitude of other things. . . .

2. P. C. Mozoomdar's *The Oriental Christ*, Boston, Geo. H. Ellis Co., (1883) 1910, can be bought through your Board from second-hand book stores for about \$1.00 gold. Few gifts to English-reading Chinese friends could be finer.

3. Originally published by the Student Volunteer Movement, New York. I wish the Association Press of New York or Shanghai would republish the English edition. The former edition is now out of print.



It implied an inconceivable severity of conviction, that he (the great Howard) had one thing to do, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, which, to idle spectators, who live only to amuse themselves, looks like insanity . . . .

His object . . . appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labor and enterprise by which he was to reach it. So conspicuous was it before him, that not a step deviated from the direction, and every movement and every day was an approximation.<sup>4</sup>

These lines from John Foster's matchless essay are an epitome of the integrating power of a character gathered up into Christ. May not the centrality of Jesus' religion

about putting your hand to the plough  
about the pearl of great price  
about the treasure in the field  
about saving and losing one's life  
about the rich young man  
about 'he that forsaketh not all . . .'

and its reflection in Paul: "This one thing I do, forgetting . . . and pressing on" find, when it begins to be understood in China, tremendous reenforcement from the basic unity underlying the old cosmic and ethical teachings of this land?

The Tao produced the One; the One produced Two; the Two produced Three. The Three produced all things.

Looked for, but invisible, it may be named the indistinguishable. Listened for, but inaudible, it may be named the illusive. Grasped for, but unattainable, it may be named the subtle. These three can not be discovered by investigation, for they blend into one.<sup>5</sup>

The Master said: "Though the Odes number three hundred, one phrase can cover them all, namely, 'With undiverted thoughts.'"

The Master said: "Shên! My teaching contains one all-pervading principle."<sup>6</sup>

"And that one all-pervading principle," I can hear that other Galilean Master saying, "is to love God passionately and singly, and to do his will as it is revealed to every man."

We cannot all be translators and publishers. We don't need to. But such books as *The Oriental Christ and Decision of Character* we may scatter, as from an unextinguish'd hearth ashes and sparks, our words among mankind!

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## In Remembrance

HARRIETTE LEWIS



MISS Harriette Lewis, who was for thirty-nine years a missionary under the American Presbyterian Mission in Canton, China, died at Santa Ana, California, on November 25th, 1933. She was in her one hundred and third year!

4. *Decision of Character*, pp. 21, 27.

5. *Tao Teh Ching* of Lao Tzu.

6. Soothill, *The Analects of Confucius*, pp. 147, 235.

She became interested, during the earlier years of her life, in the Chinese nationals residing in San Jose, California, and while teaching them English she in turn learned to speak and read Chinese to some extent. In 1883 she joined the staff of the True Light Seminary for women and girls, then presided over by Miss Harriett Noyes, its founder and for fifty years its Principal, it being the first school of its kind established in China.

Miss Lewis was well advanced in years when she came to China yet she became very proficient in the Chinese language. During her thirty-nine years of teaching in True Light Seminary she made a great contribution to education for Chinese women. Many a Chinese mother will rise up and call her blessed for what she did for them through her life and character and teaching. Her pupils often called her "Kung Yi" (Justice). That is what her life and work exemplified. She lived to see education for women, in which she was a pioneer, take its rightful place in Chinese society.

Those who remember her while in Canton speak of her as being frail. This was only seemingly so. She had a wonderful constitution, as her ripe age testifies, due to frugal living and care of health. She is also remembered as one in whom the aesthetic was highly developed. A lover of flowers she always kept her rooms and garden full of them. When decorations for festive occasions were called for she was the one to see to their arrangement.

In 1922 she was honourably retired. The last twelve years of her life were spent among relatives and friends in beautiful Southern California. She has a grandnephew, Ralph C. Lewis, a missionary doctor in Kuling, China.

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## Our Book Table

LABOUR MOVEMENT AND LEGISLATION IN CHINA. *Lin Tung Hai, Ph.D., J. D.*  
China United Press Series No. 4. \$6.00. (This series is edited by T'ang Leang Li).

A recent review of this book in a Shanghai contemporary drew attention to the view of it expressed by the Minister for Industries of the National Government as being the "first comprehensive book on Chinese labour," and doubted that this claim could be made. The publication by Mr. C. H. Lowe, entitled "Facing Labour Issues in China" recently reviewed in the *Chinese Recorder*, is in some ways more comprehensive, and any student of the situation would do well to read Mr. Lowe in conjunction with Dr. Jefferson Lamb (Lin Tung Hai). The same contemporary journal drew attention to the increasing number of books upon economic and labour subjects in China, and expressed gratification that no longer is it necessary for teachers in colleges in China to draw, for the illustrations that are essential in economic or sociological realms, upon conditions and references of western origin. This tendency is one of which readers of the *Recorder* will be aware and be gratified also that this is the case.

Dr. Lamb, it is understood, prepared part of his present book as a brochure for the 1931 Conference of the Institute of Pacific Relations, and has now incorporated it in its place in a wider thesis. The 1933 Conference of the same organization was responsible, for the publication of Mr. Lowe's text

mentioned above. If the founders and supporters of that organization need to be reassured of its value they may certainly take to themselves something of the credit for the expanding literature on economic conditions in China referred to in the preceding paragraph. If there has been any corresponding publication in Chinese of the material which has necessarily for international uses been published in English, then there is indeed an even greater source for Chinese illustration at the disposal of Chinese academic institutions, and a corresponding congratulation due to the Institute whose stimulation, and to some extent whose funds, have made the studies and publications possible.

The portion of Dr. Lamb's book originally published for the Institute has a value in that, among other things, it shows the kind of regulation which emanates from a more radical government as compared with a more conservative. In a chapter devoted to "the Development of Factory Legislation," and one devoted to the "Development of Factory Legislation," as well as one devoted to the "Development of Labour Union Law," he gives details of the provisions of various provincial and municipal regulations which preceded the National Laws promulgated by the Nanking Government. Not that, it is to be feared, any of them had any application: but the ideology of those drawing them is to be revealed by a study of them. There is interest in studying the content of the regulation which was made in 1926, shortly after the removal of the Nationalist Government from Canton to Wuhan. Dr. Lamb points out that, "Conditions at that time were such as to call for a definite policy, in accordance with the principles of the Kuomintang and in support of the Labour Movement..... This and the necessities of political propaganda necessitated a radical legislative program and an approach to an industrial democracy." It is in this light, says Dr. Lamb, that the Hupeh provincial regulations of 1926 must be regarded.

One of the most interesting parts of the book is a short statement, merely twenty pages in length, of the revolutionary movement in China as a background for the development of a labour movement. Most succinctly the sequence and inter-relation of phases of the revolution are set out—the origin of the Kuomintang, the chaos and confusion following the actions of Yuan Shih Kai, the revival of the Kuomintang. Pre-republican revolutions: the Republican revolutions—first, second, and third—are all very clearly defined. How far Mr. Wang Ching Wei has managed to travel from the days when he felt it incumbent to try to take the life of the Prince Regent to the present time when he can support a government in its policy of extermination of other revolutionaries, is made obvious by the prominence given to Mr. Wang's activities in early revolutionary days.

Reverting to some of the specific issues in the realm of factory and labour regulations, Dr. Lamb treats of the clauses in the Factory Act which have been devoted to Labour Contracts. He says "The National Factory Law of 1924 mentions nothing about the making of contracts, but it is clear that contracts are to be concluded between workers and employers *directly*." He goes on to discuss the grounds on which employers on the one hand, and employees on the other may terminate a labour contract. These provisions, were they enforceable and enforced, are as important as the possession of a contract which gives a man a sense of security if he wishes to continue his employment. What some observers of the actual situation would, however, wish to see, would be regulations governing "contract labour," not "labour contracts." Perhaps the two are inter-related, and perhaps, as Dr. Lamb says, there is an implicit intention in the Act to insist on the existence of a contract for all contract labour, and that the contract be made directly with the employer. It would, however, have been to show a sense of practical issues had the Act taken cognizance of the existing strangle-hold which the contractor has over the labour he has induced to come from the country to city factories, whether this be of young boys in ironshops, or of girls in cotton mills. Contractors, and sub-contractors provide for these the kind of living conditions they see fit to give, and obviously such as will bring to themselves the greatest remunerative



return. A Factory Act facing actualities would have made illegal the employment of labour obtained through intermediaries who are not themselves in the employ of the ultimate managers of any concern, and demanded the entering into a direct employer-employee relationship for everyone employed in any undertaking. This provision would have been no more difficult of enforcement than many others included. Then it might be possible, when any real attempt at application is made, to exercise supervision over these conditions of contract employment. As it now is, sub-contractors are battenning off the wages of helpless individuals, and the law is silent upon the question, though most vocal on others of less import in the general situation as it exists.

Dr. Lamb, who cannot be blamed for the deficiencies of the legislation which has preceded, is now apparently in an advisory relation to the Ministry of Industries. He has practical ideas as to how the very inclusive Factory Act drawn in the Ministry under a former Minister could be brought into a workable compass through the issue of ministerial orders to obtain the application of phases of the act in succession. It is to be hoped that, when some of the issues of a jurisdictional nature have been ironed out, Dr. Lamb will be able to exert his influence in the right quarters to obtain a use of the machinery of gradual application which he recommends. X. Y. Z.

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FUKIEN: ARTS AND INDUSTRIES. *Published by Anti-Cobweb Society, Foochow, Fukien. Printed by the Christian Herald Industrial Mission Press, Foochow, Fukien.*

This attractive book (309 pages) contains twelve papers delivered to the Anti-Cobweb Society, by various members thereof, during 1930 to 1932. The membership of this Society is American and European, missionary and general. Its purpose is to provide change of thought for the members and, what is equally important, put them *en rapport* with the life, activities and trends of the environment in which they find themselves as sympathetic aliens desirous of understanding better those among whom their lot is cast. All the papers are interesting and give evidence of careful preparation. Of particular interest to this reviewer are those papers on "The Youth Movement in China," "Present-Day Trends in China," "Temples and Temple Worship" and "Foochow Lacquer." That on Temples might well be followed up by others on religious ideas. That on Lacquer revealed the persistent patience of the Chinese in artistic industrial effort. In the words of a quotation therefrom, "It is only the Easterner who can combine the imagination of the artist with the technical powers and steady perseverance of the ant or the bee." In this industry making a living is combined with patience and imagination. Lacquer making goes back to about 2,000 B.C. "The number of coats put on varies from only a few to perhaps a hundred in the case of the best gold lacquer." Each coat takes from five to seven days to dry. Hence some of the finest pieces take a year just for drying! The somewhat humid climate of Foochow suits this process better than most other parts of China. A four-ply screen, necessitating delicate inlay of mother-of-pearl, ivory, jade or semi-precious stones, was practically the life-work of one fine workman. Such workmanship cannot be hurried! One dreads the influence of western mechanization thereon! Such craftsmanship is the soul of China! Other papers suggest the patient blending of toil and art so often characteristic of China! It is worth reading for the glimpses it gives of the unwearying effort of China to record its dreams in things finally sold to keep life going! Our appreciation and congratulation for this volume can best be expressed in our hope that other groups elsewhere might go and do likewise. F. R.

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WAYS THAT ARE DARK. *Ralph Townsend. G. P. Putnam's Sons, N. Y. G.\$3.00.*  
CHINESE DESTINIES. *Agnes Smedley. The Vanguard Press, N. Y. G.\$3.00.*

Both these books, which might well be perused together, aim to give a journalistic view of the contemporary scene in China. Both use freely black

colors, as none can avoid doing when describing present-day China. But they diverge swiftly as to the impression they give of both the authors and the people of China. Through every page of Mr. Townsend's book one catches glimpses of a fear-complex; yet he gives no evidence of having passed through any very fearful experiences of his own while in China. Miss Smedley, on the contrary, often went in danger of her life but she writes sympathetically throughout of even the fearsome aspects of the events she records. When reading, "Ways that Are Dark," therefore, one constantly reads the stories given with a questioning lift of the eyebrows. In reading "Chinese Destinies" we found no statement of fact that needed to be challenged and even when fictional approach is used the psychological treatment of the characters is true to what we know.

Mr. Townsend has gathered a lot of stories and put them together in a clever, cynical and usually warped way. He was in China a little over a year only. He asserts that he followed up "innumerable clues" and talked with "countless persons." Under these circumstance we find it difficult to believe that he had much time for his consulate work, for China is hard on clue hunters. He has evidently read up on some literature giving information about missionaries and their work. The missionaries, he thinks, are pusillanimous. The incidents dealing with Chinese life are mostly all bad. He shows a ready assimilation of preferred stories with a vast ignorance of any good aspects of China's present struggle. Of Tingsien or the National Famine Relief Commission, the Government's efforts to promote cooperative societies among farmers, or the way that many students strove to show their patriotism, albeit not always wisely, he knows nothing. He disagrees with everybody and apparently dislikes to say a good word about anyone or anything in China. He set out to tell the truth about China! He ends in an orgy of cynical disillusionment!

Following up clues in China we have never found easy. We are quite sure that many of his data are stories heard without any attempt to track them down. That does not mean that none of them are true. But most points he makes he exaggerates to the nth. degree of probability. We took time to follow up one of his stories, twice mentioned, to the effect that General Feng used to have his soldiers baptized with a fire-hose. Apart from the fact that these baptisms never took place in a town blessed with a water system, General Feng, whatever his faults, always had this ordinance performed decorously. This sneer is pure bunk! Undoubtedly many of his other cynical conclusions fall in the same category.

In addition to his fear-complex he is an interventionist which explains much. He seems, also, to uphold Japan in all points. Americans, he thinks, are motivated by a sickly sentiment about China. We must compliment him on his assiduous gathering of data. But to those who know China his picture protests too much. Its main effect is to make us wonder what happened to him that he must so carefully select a lot of bad impressions and give them forth as the whole truth.

Miss Smedley knew what she was talking about. Most of the contents of her book is in the form of tales of particular persons—perhaps fictional—and incidents she saw. Where Mr. Townsend just looked at China from the fringe Miss Smedley went into its byways and highways. She felt, too, the struggle going on in the hearts of those around her. Her tales tell of the horrors marking the changing of the social order now going on. They also bring to light the heroic spirit of those who recklessly set out to change the order. She has caught the pulse-beat of Chinese who are trying to make real a vision of something better they have seen. To a large extent her tales are built up around revolutionary efforts largely Communist. She does not agree with all the violence she describes but she sympathizes with the motives of those who are struggling for something different.

To read Miss Smedley's talks is to realize the something great in the heart of the Chinese. Whereas to read Mr. Townsend's stories is to come away

with the impression that in the heart of China there is nothing that is not despicable and fearful. Miss Smedley hides her feeling as to whether she agrees with all the ideals of the revolutionaries she describes. Mr. Townsend has only the one feeling that the Chinese cannot be trusted at any time.

"Ways that Are Dark" shows what one author deems to China to be. "Chinese Destinies" shows how another author feels that, with all the mistakes they may be making, the Chinese she describes are striving for something better. Left alone Mr. Townsend's China can only be a force for destruction. Miss Smedley's China, however, exhibits the forces that eventually remake an environment. She understands the Chinese she describes; Mr. Townsend thinks he does. F.R.

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**THE MOTHER.** Pearl S. Buck. John Day Company, New York. For sale at Edward Evans and Sons, Shanghai, \$4.50 Mexican.

Primeval urges surge through the characters in these pages, who are themselves in conflict with the truculent moods of the soil, which demands assiduous attention but does not always respond with generous treatment of her servants. The characters are suggestive. A mother struggling for her own and following somewhat darkly, though wistfully, the deep impulses she feels but cannot explain. These lead her always where there is toil; sometimes where the joys of living sweep her into a momentary forgetfulness of her burdens; and sometimes into moments of stark tragedy that rend her body and soul! Her husband, fond of play and wearying of the soil, deserts her. Alone she attacks her scrap of land to keep life going in her querulous mother-in-law, her daughter and two sons. She manages to meet the recurring exactions of the absentee landlord and his unscrupulous agent—the villain in the story—and weaves a fairy explanation of her husband's absence in order to still gossiping tongues. The daughter goes blind and is forced into marriage with a nit-wit whose family kill her with cruelty. Poignant is the mother's agony over her child's corpse! Loneliness drove her into forbidden joys. Crude and reckless was the way used to escape the consequences, which, though successful, left her permanently weaker physically. It killed, also, the urge that drove her along the flower-decked way. Her eldest son grows up somewhat overbearing, marries, and, together with his wife, gradually forces this energetic mother into the background. The youngest son goes Communist. She knows when he is shot! Finally, after long delay the daughter-in-law gives birth to a son.

Toil, tragedy, an occasional glimmer of the beauty of the earth and life—such is this mother's life. All is woven into the background of rural life in China. Descriptions of the thatched farmhouse, nearby village and town are lightly drawn, however. Those who know not China might, indeed, see similar cottages anywhere where humans struggle with the soil. Some may say that to write thus of a mother's yearnings, wanderings and bitterness can only be done by reading thereinto something of one's own experiences and imaginings. True enough! Though those who know China will recognize the bitterness and meager conveniences among which the characters live. But it is just this touch of universality which makes the book interesting. With slight change of details in the picture the story might be that of a woman of the soil anywhere. As we read we were constantly reminded of Knut Hamsun's, "Soil." The same determination to live in spite of nature, and the same upspringings of elemental urges are found in both. Not the least suggestive touch in this book is the way the stricken mother turns from her griefs to view the scion of her son's body and its promise of the continuance of her race. This book deftly reveals the universal pathos of being a mother under conditions of life in China. It does not attempt so much to interpret China as to interpret life. Its frank treatment of the incidents of childbirth fit China. The moods, impulses and strivings that swept this mother along are native everywhere. F.R.



**OIL FOR THE LAMPS OF CHINA.** *Alice Tisdale Hobart. The Bobbs Merrill Co., Indianapolis. U. S. Currency \$2.50.*

This novel takes the reader into Manchuria, Shanghai and other centers where oil merchants hold out. It is written with the activities of a large oil concern as its background. It has nothing much in the way of complicated plot. Methods of promoting the sale of oil come out from time to time. The somewhat ruthless way in which headquarters measures the young men it brings to China in the service of the corporation are realistically dealt with. Attempts are made to show how Chinese business men deal with the trade as compared with the methods of the more direct westerner. One Chinese agent, who swindled the firm out of a considerable amount of cash and falsified his accounts in connection therewith, is severely dealt with by his family who agreed to pay up for this delinquency. The possibility of friendship between the subtil Chinese and the more direct foreigner is developed somewhat. The hero succumbed to the lure of the Geisha and lost thereby his fiancée though she came to Yokohama to marry him. He took up with and married in short order a stranded lady who stood by him loyally. Through no fault of his own he is let down by the firm at the end. Altogether this novel leaves one with the feeling that the large oil concern was rather indifferent to anything but dollars. Glimpses here and there of highways and byways in China suggest its romantic as well as its trade aspect. At times one feels that the Chinese characters are slightly exaggerated. Yet while not thrilling this novel is interesting.

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**PACIFISM IN THE MODERN WORLD, Edited by Devere Allen. Doubleday Doran and Co., Inc., Garden City, N.Y. 278 pages. G.\$2.00.**

Twenty-one writers contribute to this symposium on Pacifism in the Modern World. Of this number there are two non-Americans, A. Fenner Brockway, British Labor M. P. who discusses the question, "Does Non-Cooperation Work?" and Rabindranath Tagore who gives voice to "a poet's dream" in an article entitled "Nationalism and the New Age." The remaining nineteen writers are well known American pacifists and social radicals. They include Kirby Page, Reinhold Niehbur, Rufus M. Jones, Roger N. Baldwin, Paul Jones, A. J. Muste, John Nevin Sayre, John Hayne Holmes, and others whose names command the interest and respect of those seriously concerned with the general theme under discussion.

The book, published in 1929, reflects the optimistic hope in a new world order which social idealists undoubtedly found it easier at that time than they do now to cherish. "The validity of the pacifist position," writes Niehbur in a discussion of *The Use of Force*, "rests in a general way upon the assumption that men are intelligent and moral and that a generous attitude toward them will ultimately, if not always immediately, discover, develop, and challenge what is best in them." As one notes the restrained optimism of the Niehbur who writes this article in 1929 and compares it with the almost Marxian "realism" which he puts into "Moral Man and Immoral Society," three or four years later, one senses an important shift in the author's emphasis if not in his fundamental position. One cannot help wondering moreover what influence the further reflection—and the events—of these four years might show if most of the contributors were re-writing their chapters in 1933.

"What about organized societies that become dangerous?", asks Kirby Page in a thoughtful discussion of Pacifism and International Police. "How can a state be restrained from doing damage to a neighbor? By what means can an inter-state agency of justice enforce its decisions? What methods are effective?" These have by no means been hypothetical questions during the years which have elapsed since they were formulated in these pointed words. In the Far East they have become questions of crucial urgency ever since Japan moved on Manchuria at midnight on September 18, 1931. Unfortunately the

record of what has actually transpired in connection with this concrete crisis in Sino-Japanese relations makes a good deal of what is written in the entire symposium seem rather remote and theoretical.

Too often the pacifist unlimbers his guns on war without taking into account the underlying causes of which war is only the inevitable effect. A. J. Muste in "Pacifism and Class War" and George L. Collins in "Pacifism and Social Injustice" help to establish proper perspective in this regard by calling attention to the chronic conflict and injustice in society, familiarity with which so often dulls our perceptions. However, one must confess that the book fails to furnish very definite clues to such basic questions as that of how war can be exorcised so long as the present economic system endures, or of how this system can be reconstructed without resort to force.

"Pacifism in the Modern World" reflects a stage in the age-long aspirations of prophets and dreamers for the substitution of civilized for barbaric methods in settling difficulties arising in mankind's efforts to live together. As such it is both interesting and valuable. The entire discussion, however, in the light of recent events and present world conditions, leaves one in a profound state of disquietude, feeling that the road to Utopia is likely to prove much longer than one hoped, say in 1929, that it was going to be. E.E.B.

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DEMOCRACY IN CRISIS. *Harold J. Laski, George Allen & Unwin Ltd., Museum Street, London 267 pages. 7/- net.*

This book is an expanded version of lectures delivered in 1931 at the University of North Carolina. In it Professor Laski makes a penetrating study of some of the underlying factors in the crisis in which parliamentary democracy and the present capitalistic system, of which it is an expression, finds itself throughout the western world. "I shall be satisfied," he says in the preface, "if I can persuade a few readers to realize how near our feet lie to the abyss . . ."

In the opening chapter the author draws significant parallels between the period preceding the French Revolution and the period in which we are now living, showing the symptoms which may be found on all sides of impending "great changes and revolutions." The wide distribution of political power is seen to be innocuous and futile in the light of the narrow concentration of wealth which the present system produces. Democracy may find new channels of expression, but "capitalistic democracy" has broken down. The disinherited are showing signs of fierce resentment and even those who profit by the present system are vague and indecisive in their support of its institutions. Gross inequality, insecurity and disillusionment have become increasingly acute and the possessing classes, actual rulers under the existing order, show little capacity to mitigate the evils which have developed therein.

Will parliamentary methods be sufficient to effect the necessary changes? It seems unlikely for "no new social order has so far come into being without a violent birth." However, it would be a mistake to conclude that revolution in England or America will follow the course it has taken in Russia, or in Italy. "Their peoples differ from those of Russia and Italy in their long schooling in self-government through their own voluntary organizations."

The author concludes with a warning reminder that social thinkers have long agreed "that an unequal society contains within itself the seeds of its own dissolution." He leaves to the reader, however, and to history, the question of what will issue from the world crisis which the present inegalitarian order has precipitated. E.E.B.

**THE CANNERY BOAT.** *Takiji Kobayashi. International Publishers. New York.*

For those who wonder about the future of the Orient this book reveals one factor that all prophets must take into consideration: the growth of a self-conscious, self-educating, militant proletariat that has its own stimulating literature. This book is a series of short stories showing the misery—the unbearable horror—of an economic system that is driving its victims to action. Most of our accepted creature comforts are based on the misery—momentary and cumulative—of the poor. The first story, "Cannery Boat," gives the title to the collection; it shows the cost in human degradation that goes into catching and canning crabs. "The Man Who Didn't Applaud"—how could he sit through a stirring revolutionary meeting and never once join in the clapping?—couldn't he feel anything? And why did they build "The Factory in the Sea"? And will the "Linesmen" who "carry the fate of the nation" in their hands remain loyal tools of the capitalists when the lines are being used for war messages? The workers of the world are beginning to understand that when "The Misleader Goes Abroad" to Geneva he goes to betray them. And they are seeing through "The Efficiency Committee" which would squeeze more labor out of their tired bodies. To make this fact of an awakened proletariat in the Orient more arresting we ought to have translations of some of the proletarian literature of China as well; meanwhile, until such translations are available, westerners can become aware of China's awakening proletariat through some of the current Chinese movies which strikingly reveal contemporary social conditions and issues. M.R.

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**ON GUARD FOR THE SOVIET UNION,** *Maxim Gorki. Introduction by Romain Rolland, International Publishers, New York 173 pages. \$1.50.*

This small volume is a collection of eighteen rip-snorting newspaper articles, open letters and essays written by Maxim Gorki following his return to Soviet Russia and his battling espousal of the Soviet Cause at that time. The earliest article in the series is dated 1928 and was written after four months stay in the Soviet Union in resounding response to "more than a thousand letters" received during this time from both friends and foes. Other articles appeared from time to time in succeeding years. The date of publication is 1933.

In one long letter addressed "To American Intellectuals," Gorki refers to "the theory of Marx and Lenin (as) the highest pinnacle yet reached by scientific thought, honestly investigating all social phenomena," asserting that "only from the heights of this theory may the straight road leading towards social justice and new forms of culture be clearly seen." In the pages of this book, however, there is no "scientific theory," only passion surcharged with hatred of the past and hope for the future.

A choice assortment of invectives is hurled at capitalism and at the stupid, contemptible, exploiting bourgeoisie who batten on this decadent and outworn system. "Please consider," he cries, "several tens of thousands of plunderers and adventurers want to live forever in peace and quiet on the labor of a billion workers." In the "great men" of this capitalistic era he sees "pigmies suffering from megalomania." "In your brain," he shouts in another chapter, "there is a constant process of putrefaction of all impressions. This deformity is due, of course, to your class psychology, to your parasitic desire to rule over people, to live on the sweat and blood of others . . ." In a dissertation "On Tapeworms" he writes, "The petty bourgeoisie is very much like the tapeworm. It is also a parasite and exists by thriving on the juices of others. It has the parasitic tenacity of life, is capable of prolific reproduction and of adopting itself to all environments."

Why Bolshevism is anti-religious in its temper is reflected in a number of passages. For example, "This brazen, cynical, criminal struggle, organized by a small group of people goaded to savagery by the senseless thirst for



money, is blessed by the Christian church, which is the most deceitful and most criminal church in the world." Or, again, "The church, which is the servant of its boss and tutor, capitalism, is infected with all the diseases which are destroying the latter." One wonders whether there is not a real tribute to Christ hidden in the following broadside levelled at the church. "This entire clique of Russian and European enemies of the world proletariat is headed by the master of the Vatican. He is apparently very ignorant as is natural in one who believes that he takes the place of Christ, 'the God of love and gentleness'."

Other objects chosen for vituperation are the intellectuals whose main function it has been to "embellish the bored existence of the bourgeoisie" and to "console the rich in the trivial troubles of their life;" the humanitarians, who express horror because of the "violence" of Bolshevism while utterly unmoved by the blood-sucking cruelty inherent in the present order; the blind devotees of the past who are unwilling to throw off their lethargy and join in the battle for a new world; "the caste which is decaying from the head down and is continuing its existence only by inertia;" and "government officials and parliamentarians, loyal lackeys of capitalism."

True to the Marxian mood, the author while utterly pessimistic about the past and the present waxes optimistic and challenging when he faces the future. In a letter addressed to a group of women workers he depicts the joyless life, which they have suffered in the past and declares that the Communist Party and Soviet power will release them from this bitter servitude. In a message addressed "To the Awakening East" he compares the "fabulous achievements of the Soviet Union in the work of building socialism" with the "days of unparalleled chaos in the life of Europe." Repeatedly he refers to the "world socialist state of equals" which is being built in which "the individual is liberated from the idea of 'class', nation, and religion." "The people," he cries, "are an inexhaustible source of energy and can transform all the possible into the necessary, all dreams into reality." To youth he cries, "If you, young people really want to live 'a grand and beautiful' life, create it, work side by side with those who are constructing a stupendous edifice that requires gigantic effort, that has no precedent." Turning to those young people who squirm at the robust demands which the construction of a new world requires he seeks to sting them into consciousness and action by sneering. "Therefore we often hear eaglets peep like chicks, and see lion cubs behave like sucking pigs."

Complete confidence in not only the righteousness but the certain triumph of the proletarian revolution leaps from every page. "There is only one 'real, just, and sacred war.' It is the war against the capitalists." "The people of the Soviet Union do not want war, but you must remember they are not afraid of it and are ready for it." "A revolt against the old world has begun—against the old world as a whole and against its institutions . . . . The people of the Soviet Union have entered upon a journey from which there is no return." The last article in the book ends on this note; "History demands the emergence of a new human being, free from race, national, and class prejudices. Is such a human being possible? The working class is already creating him. Direct all your energy, all the days of your life, towards the creation of this ideal human being, and you yourself will become one." E.E.B.

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JOHN HAMPDEN. *Hugh Ross Williamson; Hodder and Stoughton, Ltd., London, 1933. Illustrated. 359 pages, with appendices and index.*

One of the central figures of the English Revolution has found a sympathetic biographer in the author of this book. Hampden was a noble character. Little is known of his early years but he came from an old and a distinguished family. His mother was an aunt of Oliver Cromwell and both families had strong religious convictions.

Hampden felt it a point of honour to oppose the ship-money levies of Charles I and finally took up arms against the Royalists. He was wounded in a skirmish with the King's soldiers and died shortly from his wounds some five months before the King's unhappy end. When the Long Parliament began Hyde, who afterward reverted to the Royalists, had said of Hampden, "The eyes of all men were fixed on him as their *patriae pater* and the pilot that must steer their vessel through the tempests and rocks that threatened it. And I am persuaded that his power and interest at that time was greater to do good or hurt than any man of his rank hath had in any time; for his reputation for honesty was universal and his affections seemed so publicly guided that no corrupt nor private ends could bias them."

The author has made Hampden live in his book. His reserve, his penetration and skill in debate, his wise choices in friends and associates: all are shown. England had a well-balanced leader in Hampden and he served his country well, earning when still a young man the title of "*pater patriae*." In apposition to the unwise and short-sighted Charles he stands out in bold relief equal to any, and superior to most, of the ardent reformers of those days. His friends were Pym, Eliot and other famous leaders of the people against the King's unparliamentary rule. Hampden was content to let others do the showy work; he served on committees and had great skill in turning debate at times of crises.

The author has been at considerable pains to authenticate his work and the appendices give sources for much of his material. It is worth while at any time to study the lives of leaders like Hampden; perhaps in these days of unrest it is even more important that we see how the great ones of history comported themselves in times of stress and danger. G.B.S.

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THE BEST LONG PLAYS. Edited by Henry Huizinga, M.A., Ph.D. Professor of English in the University of Shanghai. Commercial Press, Shanghai, China, 1933.

It is not often that the mere enunciation of the title, author, publisher and date of publication of a book contains the elements of romance or adventure as great as that contained within the covers of most books. Yet such can be claimed for the book now under review. After the "Best Long Plays" had been in the hands of the publishers for a year and a half, and was almost ready to seek its audience, the Sino-Japanese hostilities of January, 1932, broke out in Chapei, Shanghai, and the plant of the Commercial Press was totally destroyed. Plates, proofs and manuscript of Professor Huizinga's book were among many other losses experienced in that unfortunate occurrence. With courage, Professor Huizinga began again the re-casting of a book which had taken two years to compile in the first instance. Using fragmentary notes, he had progressed quite a distance in his task when, by the merest accident, a complete copy of the latest corrected proof was discovered in the home of one of the former employees of the Press. By a process of photography the whole volume was printed again in the Commercial Press works in Hongkong. The work is thus available for Chinese students of the English language, of western dramatic form, and of social issues therein portrayed.

The book is a collection of ten of the longer plays in the English language, though the origins of some of them are outside the shores of England, and three are translations. The list includes plays by Galsworthy, Drinkwater, Shaw and Barrie from the British Isles: Rachel Crothers, Eugene O'Neill, Channing Pollock from America: an Ibsen, a Brieux, a Chekhov. It is by no means the function of the reviewer of a compilation to proffer original reviews of content-plays, which, by their long years of being in public possession have acquired reputation, to which also the later works of their authors has contributed. But a reviewer can express appreciation of the power and the form of the plays, and his total impression that, in the dramatic form lies a capacity for vivid portrayal difficult to match in other forms of art. Re-reading

thus Galsworthy's "Strife," just after his passing, one is glad he used the stage as well as the novel to make his ideas current. Nowhere is conflicting self-interest better portrayed. "He and She" is poignant in its presentation of the conflict between the creative and professional opportunity open to some women, and the simultaneous creative and maternal insistence. It has taken a woman to give this brilliantly to the world. It is particularly interesting to have Eugene O'Neill's first play, produced in 1920, "Beyond the Horizon," included. The same genius in portraying human emotion is here as is so powerfully found in later plays which have attracted world attention.

The book is primarily intended for students, and as such, contains useful notes and questions aimed to get the greatest understanding of the form and idea-content. Revealing as the plays are of modern western life and thought, there is in most of them a universal note. The "horizon" of Eugene O'Neill is in the heart of every young person, Chinese or otherwise. It beckons and recedes: enriches the while. Life is not all science and economics: it is part feeling. The plays which Professor Huizinga has put together help to make the whole man.

Those who regretted exceedingly the destruction of what has been described as "the greatest single educative influence in China," the largest printing factory in the country, that of the Commercial Press, will learn with pleasure that the Press has begun to re-establish itself. In congratulating Professor Huizinga and the Press on the fortunate retrieval of a lamented loss, one offers also congratulations to the Press on its own rehabilitation. E.M.H.

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## Correspondence

### About The Recorder

The Editor,

*The Chinese Recorder*

Dear Sir,

I certainly appreciate the work that you are doing with the *Recorder*; especially in these times of division of feeling it is important to have something to get us steered safely around the corner. I read your editorials with great satisfaction. I recognize that in other articles you are under obligation to permit all shades of opinion to express themselves.

In token of my appreciation I am sending you a check for \$100 for the general work of the *Recorder*. I cannot promise to make this an annual subscription, but I imagine you are always facing difficulties of one sort or another.

There is a possibility that we may come out to China next fall to visit our children. If so, we shall probably be in the north during September and October, and come down to Shanghai during November and December. I shall hope to see you then and talk the situation over further.

The boards are taking for their general subject, during 1934-1933, Japan. It is certain to be a very controversial issue and of course affairs in China will be involved. This is another reason why I hope to come out to the field, so as to be better posted for the work of the rest of the year.

Very sincerely,

T. H. P. SAILER

October 4, 1934.

The Editor,

*The Chinese Recorder*

Dear Sir:—

Will you kindly discontinue my subscription to the "Recorder" at the end of February, when I believe my present subscription runs out.

The above request is partially dictated by present financial stringency and partially by the feeling of irritation each issue gives me. To such a large extent I find the articles lacking in evangelical warmth and perception and in many instances expressing an attitude to the Christian Message so far removed from the Pauline conception, that I seriously question your right to claim that yours is a "Journal of the



Christian Movement in China," certainly not of the Christian movement in the interior where missionaries and native Christian leaders are facing the real issues of preaching Jesus and his shed blood as the *only hope* of a lost world.

Your sympathetic attitude to the report and recommendations of the Layman's Commission is, in my judgement, sufficient to forfeit for your magazine the support of all Christian missionaries. That report is not simply a statement of a divergent policy but it is a blatant denial of clear, unqualified statements of our Lord himself, that He is the *only way* to eternal life for the sinner. The philosophy and general attitude of this report is a betrayal of the great missionary cause as it is based on the Savior and His Word; and to give approval to its position and recommendations seems to me to be giving aid to the enemy. I sincerely regret that I must write as plainly as I have.

Sincerely yours,  
L. NELSON BELL.

January 22, 1934.

The Editor,  
*The Chinese Recorder*

Dear Sir;—

I read with great interest and appreciation in the Chinese Recorder

your article on "Christians and Other Religionists." As you have already indicated there that you intend to write a similar article on the basis of the general opinion of Chinese leaders, I just want to encourage you to write that article at a not very distant date. I feel this is a very important question and am anxious to know what those among the leaders of the Church who think about the matter will have to say.

Best wishes for your work.

Yours sincerely,  
S. L. HSIEH.

January 18, 1934.

The Editor,  
*Chinese Recorder*

Dear Sir;—

I have just been enjoying the November and December, 1933, copies of the *Chinese Recorder*. You are certainly keeping abreast of the times and maintain interest in your articles. I liked your discussion in the article entitled, "Christians and Other Religionists in China." You are very thorough and representative in your thinking, though probably some of our fundamentalist friends might not think so.

Sincerely,  
ROBERT F. FITCH.

January 12, 1934.

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## The Present Situation

### WHAT SHOULD BE OUR PRESENT-DAY AIMS?

In the last five years several attempts have been made to define the aim of Christian work. Each definition has differed slightly from the others. All have apparently arisen from a conviction that the existing statements were not sufficiently clear. Why has the church been so concerned over this question? Because we are coming to realize that confusion at this point means confusion all along the line. We are seeing that we are in conflict with powerful forces whose principles have been carefully stated and whose method of attack upon Christianity fully organized. This is both a menace and a challenge. Those who have shot a rifle know that the aim is all important. If the gun is held exactly on the target at 300 yards without adjusting the sights a bull's eye can never be made. One's vision may be ever so good, one's hand ever so steady, but the shot is doomed to failure before the trigger is pulled. There must be the most accurate setting of the sights to counteract natural forces that will deflect the bullet from the target. This is a part of the ABC of marksmanship.

We are now discovering that our aim in Christian work is being impaired in the same way by the great movements that are abroad in the world. Communism, materialism, humanism are three that immediately come to mind. It is this discovery that has led to the numerous efforts to define the aim of Christian work. I propose to review three of these statements.

*Jerusalem, 1928.* The aim of Christian missions "is nothing less than the production of Christlike character in individuals, and societies, and nations, through faith and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society."

*Herrnhut, 1932.* "We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God. Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects in every department of human life."

*Re-Thinking Missions, 1933.* "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his life in the world."

As we pass to an analysis of these statements we find that the first two are from meetings of the International Missionary Council which represents all the churches which make up the National Christian Councils in different lands. The third, is from the commission which represented the Laymen's Inquiry sponsored by seven different denominations in the United States.

Jerusalem strikes hard for the production of Christlike character, first in individuals and then in societies and nations. This character is to be produced through fellowship with Jesus and through sharing the Christian life in a divine society.

Herrnhut is for propaganda by word and life of God's revelation and redemption in Jesus Christ. Herrnhut envisages a type of faith that will permeate every part of human society and bring forth ethical results.

The Laymen are keen on putting themselves in the position of being learners along with those of other faiths and after they have found the true knowledge and love of God endeavoring to give effect to his spirit in the world. To some this has seemed a very attenuated and unsatisfactory definition of our aim. We should bear in mind, however, that the Laymen have tried to express themselves in unconventional terms. Moreover they represent only a few of the many denominations in the United States whereas the International Missionary Council furnishes a very good cross section of the whole church.

What should be the attitude of the missionary toward this question? Shall we accept any one of these three statements of aim as our own? That would be the easy way out and we would be in good company whichever one we chose. More to the point, however, is it for each one of us to sit down quietly in an effort to define his own aim in Christian work. When such eminent scholars, preachers, and teachers have given their best thought to the attempt to draw up a statement of aim it would be both immodest and useless for us to try to improve upon their work. That we should fail to give thought to the matter would be even more tragic than for us to blunder in our expression of our thought. One of the chief contributions of the missionary to the church is in ideas. Ideas do not spring forth full born like Athene from the head of Zeus. They come forth only through study and reflection. How then shall one approach a statement of the aim of his work?

My first suggestion is that the approach should be made in all humility. It is neither an easy nor a simple thing to state just what we are attempting to accomplish. Jesus, with that incisiveness that distinguishes him from all other teachers, put the thing in a word when he said. "I am come to do the will of him that sent me."

Simplicity and brevity should also characterize our statement of aim. One of the great mission societies has recently put forth a statement of aim which it takes one hundred thirty-six words to express. Admirable as this statement is, that it lacks brevity and simplicity must be admitted when we reflect that the Apostles Creed is condensed into one hundred ten words.

There are four objectives which may well be held by every one of us. I do not say that there are no others, but these certainly are the minimum. Without them it is difficult to see how our service can be of value.

1. To live daily a life of intimate fellowship with God through Jesus Christ. Is it not because we have at times failed in this respect that the Oxford Group Movement and the "Little Flock" movement in Shanghai have spread so rapidly?

2. To inspire others to such a life. It is often easier to do a thing ourselves than to inspire others to do it. The Laymen assert that we missionaries are sinners in this regard. Their criticism is drastic, but cannot be without foundation in fact. "No one can fairly expect adequacy in meeting the infinite requirements of an ideal task: the sense of deficiency is the daily torment of every honest soul which engages in such work. But we feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint; they are better able to transmit the letter of doctrine than to understand and fulfil the religious life of the Orient."

3. To share with others what we have experienced of the love of God in Christ Jesus and to let others share with us what they have experienced, through whatever channel, of the love of God. For some of us sharing the deep experiences of life is never easy nor at times wise, but if we are to meet the heart hunger of those with whom we work we must cultivate this art also.

4. To seek to bind together into a universal fellowship all those who know the love of God. Going to Kuling for my first summer in 1933 I met many new people. Frequently I was asked to what mission I belonged. When I replied, "The Northern Baptist" I noted a look of mystification on the faces of some who were not familiar with United States history and geography. These friends had not heard that we were perpetuating in our denominational affiliation a division that was made 89 years ago when the Baptists of the Northern part of the United States were very radical and those from the southern states very sensitive on the question of Negro slavery. English Baptists they knew, Canadian Baptists they knew, Swedish Baptists they knew, American Baptists they knew, but who were these Northern Baptists my new friends asked.

The Laymen have convictions on this point. Here is what they say: "The point of high importance is that we are one in the conviction that we, and all like-minded disciples of Jesus Christ, ought to work together in singleness of purpose, with deepening faith and enlarging vision, to the end that men everywhere shall be drawn together in a full and ennobling experience of God."

What then are the things that should go into our definition of aim in our work. (a) Character—personal experience of the love of God. Practice of the presence of God. Nothing can take its place. (b) Inspiration call it inspiration, call it magnetism, call it warmth, call it what you will, but there must be contact of life with life, personality with personality, soul with soul. "And Elisha went and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm." (c) Sharing, something to give and something to receive and a willingness for both giving and receiving. (d) A universal fellowship. Jesus calls it the Kingdom of God and the Laymen "seeking with people of other lands a true knowledge and love of God expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the world."



Put into a single statement my aim is this: To know through personal experience the love of God in Christ Jesus: to inspire others by my faith in God and man to renewed efforts to holy living: to share with others what they and I know of the love of God: to seek to bind together in a universal fellowship, that transcends all social, racial, or national barriers, those who are of like mind. A. F. UFFORD.

### SOME RE-THINKING

One China mission sent out a comprehensive questionnaire on the Laymen's Report, seven months after it appeared. Thirty members of the mission responded. Their collated opinions on the questions of general interest are given below. Seventeen of the thirty were women, and thirteen men, including ten married couples. They averaged eighteen years of service in China.

1. General Impressions Conveyed. *Does the Laymen's Appraisal Commission show approval of:*

*The Motives of Missions?* Yes!

*The Practices of Missions?* Yes, 1; Qualified Yes, 21; No, 4.

*The Achievements of Missions?* Yes, with qualifications.

2. *What proportion of the work that you know, (within our mission), is "mediocre work proceeding upon momentum"?..* Answers to this were very divided. A plurality indicated, One-half. One family split on the question: cheerful member saying, None!—gloomy member saying, 50%. One paper presented a particularized estimate on all the departments of work. Rural primary schools were ranked lowest, 90%; rural evangelistic work, 80%; city work 70%; middle schools, from 60% to 20%; hospitals 10%. (The writer is not in the medical service!)

3. *Missionary Personnel. Are these general, yet carefully framed statements (pp. 15-17 of Report) just to missionaries in general as you have observed them?* Yes, 15; Qual. Yes, 9; No, 5. Members of this mission, were regarded somewhat more highly than "missionaries in general."

4. *Do you agree with the attitude of the Report toward "Other Religions?"* Certainly. But a number spoke of there being little opportunity for fellowship with non-Christian religionists; in China, or in our region.

5. *Is the Commission's statement of the uniqueness of Christianity satisfying to you?* On the whole, Yes.

6. *Is the statement of the Aim of Missions satisfying to you?* Practically unanimous affirmative agreement.

7. *Do you agree that "ministry to the secular needs of men in the spirit of Christ is evangelism"?* Yes, 15; Qualified Yes, 14.

8. *Do you consider the Chinese preaching you have heard in the last two years to be:*

	Yes	Half & Half	No.
<i>Excessively doctrinal?</i>	—	—	28
<i>Prophetic?</i>	3	6	19
<i>Inspirational?</i>	13	7	8
<i>Practical?</i>	20	4	4
<i>Superficial?</i>	2	10	16
<i>Denominational?</i>	—	—	28
<i>Adapted to needs of particular congregation?</i>	12	13	3

9. *How many Chinese churches do you know that have a good Sunday School?* No answer, 9; none good, 10; one good, 4; two good, 3; three good, 4.

10. *Has there been an advance in the aesthetic emphasis in worship, in our churches, in the last ten years?* No, 4; Yes, 22.

11. *If you had to make the choice, would you favor further reduction of our missionary personnel, or further cuts in the appropriation for "general work"?* General work cut, 4; personnel cut, 11; combination of the two methods of saving, 11.

12. *Do you consider that "the conditions under which men live and labor should concern the Christian pastor as deeply as does the salvation of the individual soul"?* Practically unanimous affirmative.

13. *Is there a "prophet of compelling power" in our section of China? Who?* 6 said, No; but 16 described some one prophet (or more); and one Chinese leader received 14 votes of nomination.

14. *Do you agree with the statement of the primary aim of missionary work as given on pp. 108-9?* Yes, very thoroughly.

15. *Do you agree with the aim for rural work as set forth on p. 99?* Yes; but, "the Spirit will sooner or later have to have a body."

16. *Has there been progress in ten years in China in really essential rural work done by missions?* Yes; we have "secured a few trained men and women;" done "agricultural extension service;" and "thousand character classes."

We should go ahead on: rural education; schools training for rural service; agricultural (extension) work through demonstration centres, and recommending of proved methods); health program; village improvement; supplementary home industry; cooperatives; child-training.

17. *Do you agree with the recommendation about unitary control for rural work, p. 236, 1?* No, 2; Yes, 24.

18. *Do you agree with the statement of the aim of schools, pp. 71, 2, and 162, 3 Recommendations I-III?* Quite cordially, Yes.

19. *Has registration under the Chinese Government hindered the growth of religious life and atmosphere (in our middle schools and colleges)?* Yes, 8; No, 13. "Can't say how much (hindrance) is due to registration, to wave of extreme nationalism, to world currents of 'technocracy' and unrest."

20. *Do you agree with the statement, pp. 178, 9, about the serious weakness in lack of unitary administration (in mission education, in China)?* No, 3; Yes, 22.

*What to do?* "Reduce number of institutions; improve quality; coordinate functions" "Decrease number of universities, strengthen the middle schools"—from a university teacher.

21. *Is the paragraph (pp. 263, 4) on the tragic weakness of religious education justified?* No, 1; Yes, 28.

2. *Do you agree with the Report that "upon the quality of personnel, far more than upon any other factor or all other factors combined, depends the real and permanent success of the missionary enterprise"?* Unanimous answer, Yes.

23. *Do our missionaries, say of the last fifteen years, have preparation such as to secure proper "orientation"?* Rather divided response; but on the whole, Yes.

24. *Do they have reasonable competency in the language?* No, 6; Yes, 22.

"We probably fall below the standards of fifty years ago in the written language; in the spoken I have a feeling we more nearly meet the requirements made of most of us."

25. *Do you believe our influence as missionaries in China would be greater if we lived in less pretentious houses and adopted a scale of living nearer Chinese salaried class standards?* No, 6; Yes, 22.

26. *Do you feel anxiety and less of effectiveness due to the uncertainty of tenure of your work in China?* Yes, 3; No, 27.

27. *Do you consider that the work of our mission is too widely scattered?*  
No, 5; Yes, 25.

28. *Would our educational work be more effective, if the missions (or, our mission and some other mission groups) should unite in administration: with a China educational executive body, a sub-committee (including local members) for this region, and probably separate departments for elementary school, middle school and higher education?* Nearly all could see objections, but the response was strongly affirmative. No, 5; Yes, 21.

29. *Would our medical work be more effective if similarly unified?* Fewer ventured to reply to this; but there were no negative replies. Qual. Yes, 7; Yes, 11. A doctor—"The dangers involved in an unwieldy superstructure would, I think, be outweighed by the financial saving made, and by other advantages, such as interchange of personnel, better equipment, more standardization."

30. *Do you think that our home board, with other boards so disposed, should go into "a single administrative unit for the Christian enterprise" of America, such as proposed by the Commission?* The question was carefully answered; reasons both *pro* and *can* were given by most correspondents; and a majority answered, Yes. No, 5; Qualified No. 6; Qualified Yes, 8; Flat Yes, 8.

The burden and urge of many came in expressions like the following: This step should be taken "for clearness at home and on the field." "To lessen the impression upon the Chinese of division in Christianity." "To witness to spiritual unity." "To develop common Christian loyalties, versus denominational loyalties."

### JAPAN CHRISTIAN MESSAGE ON NATIONAL EMERGENCY

"In view of the critical situation which the nation faces the Annual Meeting of the (National) Christian Council (of Japan) voted to formulate and broadcast at home and abroad the following "Statement Regarding the National Emergency."

During the past few years we have been in the throes of a national emergency. This has not as yet been weathered and the situation is still serious. In the beginning this emergency was interpreted in terms of the invasion of materialistic communism. We met that issue with the pure teachings of the Gospel of Christ. The next stage of this emergency was called a national economic disaster. We urged our people to meet this by not only emphasizing materialistic progress but by promoting a spiritual and cultural awakening.

The succeeding stage in this emergency was thought of as the change in international conditions caused by the outburst of the Manchuria incident. We sincerely hoped that our nation would not fall into a state of international isolation because of this issue. However this hope was not realized. Our nation was finally compelled to withdraw from the League of Nations.

"At present this national emergency takes the form of being related to the crisis connected with the year 1935 and 1936. At that time the Naval Limitation Treaties expire and it is feared that this will occasion an intense competition between the powers which will cause a world upheaval and our nation will be faced with a hitherto unprecedented peril.

"Baseless rumors are rife and the people are in a state of tense uneasiness. We should carefully investigate the actual facts, face matters with poise and self-control, form unbiased opinions and thus avoid the mistakes which come from dark fears and suspicions.

"The matter of prime importance for us at present is to pay close attention to the direction of the national movement and, grasping the real meaning of the Japan Spirit, guarding its elements of strength and beauty, strive to exalt



it. In this way we must make clear the source of the nation's present prosperity and the peoples' happiness. We believe that the teachings and faith of Christianity will make a major contribution toward making it clear that the glory of the Imperial Family is the foundation of the nation's destiny.

'We look up to God as our Heavenly Father, recognize all mankind as our brothers and urge as our constant ideal the moulding of the world into one great family group. Without, we would promote international friendship and understanding. Appealing to world-wide public opinion for the banishment of racial discrimination and the adjustment of the world's natural resources we would remove all causes of war. Within, we would strive to awaken the national spirit through religious training and by so doing both purify and expand it. We believe that only in this way can humanity be saved from the evils of war, the debasement of the thought life and economic want.

'Although entrusted with this exceedingly important mission we realize that we are weak, that we lack faith and fall short in our accomplishments. Therefore, for ourselves and for the sins of our fellow nationals we earnestly offer our repentance before God.

'The pressing task that confronts us is to exert ourselves to the uttermost to bring about a change in world public opinion and prevent war. The circumstances are complicated. The conditions are urgent.

'Facing this emergency we cannot but sense anew and keenly our responsibility. God helping, we will join forces with our fellows in the faith at home and abroad and with united prayers and whole-souled sincerity of purpose prepare ourselves to meet the situation which confronts us.'" William Axling, (Japan) *National Christian Council Bulletin*, January, 1934.

### Y.M.C.A. LOOKS FORWARD!

Reduction in the number of foreign secretaries and complicated local situations have given the leaders of the Y.M.C.A. cause for serious pausing and self-study. The Twelfth National Convention, held at St. John's University, Shanghai, January 23-28, 1934, however, revealed a determination of spirit that promises ability to cope with all the intricate problems concerned. The two hundred and twenty delegates were about equally divided between city and student associations. Associations as distant as Chengtu, Szechwan and Yunnan were represented, with one delegate from the northeastern provinces. The Convention, therefore, was representative of widely scattered Christian leaders, including a large number of laymen drawn from trades and professions. The Chairman was Dr. Y. S. Tsao, formerly president of Tsinghua University and now president of the Shanghai Y.M.C.A. Dr. C. F. Wang, for many years president of the Mukden Y.M.C.A., was first vice-chairman with Mr. Keng Yuan-hsueh, president of the University of Shanghai Y.M.C.A., as second vice-chairman. The delegates faced their problems with a high sense of responsibility and looked at the future in a hopeful, though serious, spirit.

The principal legislative act of this Convention was the adoption of a new constitution for the national movement. This has been in course of preparation for three years. Local associations, regional and national groups have all reviewed it. This new constitution was unanimously adopted. Its main points are: (1) legislative power is taken from the Triennial Convention and placed in the National Committee which directly represents city, college and middle school associations; (2) the creation under the National Committee of an Executive Board, and of a Board of Custody to handle the properties and endowments of the National Committee and of local associations which desire it to do so; (3) improvement of the organization with a view to providing for more satisfactory self-expression of city and college associations, regional, local and national, and for, on the one hand, the integration of student associations with the general movement and, on the other hand, with other student Christian groups in an inclusive Student Christian Movement.

A Commission on Youth and Religion brought in recommendations which, after careful consideration, were adopted. These aim to strengthen the religious program in all associations by adapting it to the present moral and spiritual needs of Chinese youth.

A Commission on the Social Program of the Y.M.C.A. brought forward recommendations which invoked earnest and spirited discussion. These recommendations were adopted. They place the Y.M.C.A. on record as committed to the furtherance of a better social order. They outlined, also, projects for work among industrial workers and rural communities.

The theme of the Convention was, "National Reconstruction through Cooperative Effort." Tracy Strong, of the staff of the World's Committee, spoke on, "Cooperation in International Relationships." Dr. Chang Po-ling, of Nankai University, spoke on, "Cooperation between Youth and Middle Age in the Pursuit of a New National Life." Dr. C. T. Wang spoke enthusiastically on, "The Function of the Y.M.C.A. in Propagating the Idea of Cooperation and Training Men in its Practice." Dr. W. Y. Chen, of Fukien Christian University, led the daily devotional period. He emphasized the Christian method of revolution through communities of loving persons.

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## Work and Workers

**Governor Attends Consecration of Bishop:**—The Governor of Kweichow Province, and the Civil and Military Authorities of Kweiyang, were present at the consecration of Bishop Larrart, August 13, newly elected Coadjutor to Bishop Seguin, Vicar Apostolic of Kweiyang. *Fides Service*, October 29, 1933.

**Conditions in Jehol:**—The "Volunteers," bandit hordes who have been carrying on raids under pretense of protecting the people from the new regime, have been routed by Japanese and Manchu troops, and the province is settling down to orderly life. Automobile roads are being opened up, and a railway to link Chengteh with Chinchow in Manchuria will be completed before the end of next year. *Fides Service*, October 29, 1933.

**Tibetan Grammar:**—Father Goré, a missionary in the Tibetan Marches on the frontier of Szechwan Province, China, has just published his grammar of the Tibetan language, to be followed soon by a dictionary. Specialists declare that both works show a profound knowledge of the language and literature of Tibet. Father Goré is a member of the National Geographic Society of New York. *Fides Service*, October 29, 1933.

**Missionaries and Civil War:**—The civil war in Szechwan has given a golden opportunity for works of charity. 260,000 sick or wounded were treated at the mission dispensaries of the Vicariate of Chengtu during the past year, while 10,000 cases were cared for in the hospital of the Franciscan Missionaries of Mary. 13,000 pagan infants were baptized and 4,385 adults at the point of death. *Fides Service*, December 4, 1933.

**Christian Chinese Art:**—A collection of pictures and drawings prepared in Chinese style representing scenes from the Life of Christ, Catholic life, and the Liturgical Year, to be used for the instruction of people in the Catholic religion, will be published soon by Father Leo Van Dyk, Scheut Missionary in the Vicariate of Ningsia, Mongolia. His catechism of pictures prepared in Chinese style which was published several years ago, has been used widely with most satisfying results. *Fides Service*, December 4, 1933.

**Missionary regains Freedom:**—When Father Wan, Chinese secular priest of Yachow, told the soldiers who held him prisoner that he would not pay the ransom of 20,000 piastres which they asked, they replied that

they would be content if he would pay the taxes on his house and church goods for an additional two years. Though he already had paid taxes for twenty-four years in advance, up to the end of the year 1957, he agreed to pay the two extra years, that is for 1958 and 1959. But as soon as the soldiers received the money, they again asked for the 20,000 piastres ransom. Almost immediately afterwards, Marshal Lo's troops, who were holding him, were defeated, and Father Wan regained his freedom. *Fides Service*, October 29, 1938.

**Teaching Quran in China:**—"It is reliably understood that the religious head of the Chinese Muslims at Peking has applied to the Chancellor of the world-famous Al-Azhar University of Cairo (Egypt) for the loan of two learned and competent Egyptian Ulemas to teach the Holy Quran, *Hadis Figah* (Muslim jurisprudence), and the history of Islam to the Muslim students of China and to explain to Chinese Muslims the rituals and rites of Islam. The Chancellor of the Al-Azhar University in his reply to the above request has assured Chinese Muslims that he is pleased to receive such an application and will soon send two of his best Ulemas to Peking to help in forming a cultural link with China and thereby bring out Muslim solidarity." *Friends of Moslems*, Jan. 1934.

**Medical Cooperatives (Japan):**—"Since February, 1931, while traveling around the country on evangelistic trips, I have begun to organize medical co-operatives in various places. This movement has now become nation-wide. Of the eleven thousand villages in Japan, 3,231 have no physicians, though the medical cooperative movement has become very popular in the north-east provinces of Japan. The government has revised the law regarding physicians and also has recently planned health insurance to cover twenty-five per cent. of the population.

"We are now planning to start a school for the training of leaders of the cooperative. We hope that such leaders, trained in the school, will

carry new courage into the co-operative love movement in the towns and villages throughout the country." Toyohiko Kagawa. *The Church Overseas*, January, 1934, page 46.

**"Mortality" of Elementary Rural School Students:**—The Department of Rural Education, Nanking University, undertook a survey of ten community center schools in Kianglinghsien, Kiangsu, which covers ten political divisions. One interesting fact gleaned is the high "mortality" of students during the six-year elementary period. For the first year it was 100%; for the second, 75.93%; for the third, 47.75%; for the fourth, 34.26%; for the fifth, 19.44%; and for the sixth, 11.11%. Despite the fact that only 11% of an entering class remains throughout the whole course, the major emphasis is put on training this small minority. Since all the schools surveyed are in rural districts it is interesting to note that the teaching of vocational agriculture ranks 16th or last in importance. This may be due to the idea that students have enough contact with agriculture in their homes. *Agriculture and Forestry Notes*, University of Nanking, Jan. 1934.

**Missionary Enters Besieged City of Yuanchow:**—Monsignor Cuthbert O'Gara, of the American Passionists, Prefect Apostolic of Shenchow, stole through the lines of the besieged city of Yuanchow to reach priests and sisters imprisoned within. The courageous prelate reached his missionaries twenty-four hours before the fifty-eight days' siege was lifted by the defeat of the rebels who attempted to take the city. Monsignor O'Gara, Shenchow, Hunan, became gravely concerned about the two Passionist Priests and six Sisters of Charity caught at the mission within the city by the sudden approach of the attacking army. He set out with only Chinese companions and by means of friends among the fighting forces on both sides succeeded in his dangerous undertaking. He found all within unhurt. Two of the Sisters who passed through the



siege are suffering from the nervous strain and must return to America. *Fides Service*, December 4, 1933.

**Evangelistic Dramatics:**—The Evangelistic Band of the Fenchow District, Shansi, (American Board) has this autumn made drama a main feature of its work. There are about twelve men in the Band. They acted the Prodigal Son, the Rich Man and Lazarus, some Bible stories and an improvised attack on illiteracy. Three performances were given each day, with addresses to make plain the plots and drive home Christian truth. The performances were given in an open-air theatrical stand connected with a temple. Attendance was excellent, on some days amounting to one thousand. Some walked seven miles to attend. The program was so enthusiastically received that the gentry of the town (Shih-chuangchen), where they stayed five days, offered money in order to have their stay prolonged. They gave the Band a complimentary banner on which were inscribed characters meaning "Forefront Leaders of Society."

**The Press in China:**—*Yenta Journalism News*, January, 1934, has some interesting estimates as to numbers of publications and readers in China. On the basis of the latest statistics there are nearly 3,000 newspapers and periodicals. The number of papers printed each day is less than 2,000,000, varying from 900 copies in Kansu to 810,000 in Kiangsu. Most of the daily newspapers are read in the treaty ports and foreign concessions. Only 242 persons among every 10,000 subscribe to a daily newspaper. The number of readers per copy published has been variously estimated at from five to ten, so that the number of daily newspaper readers is somewhere between 9,000,000 to 18,000,000. These latter figures do not include the many weeklies, monthlies and other periodicals and concern only papers published in Chinese. During the last few years a great many Chinese newspapers have gradually adopted the American system of headlines and make-up. Chinese, it is stated, read newspapers as if they were books on physics and philosophy. They take their time, scanning care-

fully news, editorials and advertisements. It is stated by one newspaper publisher that 10,000 copies of his paper are read one day later than that on which published and many thousand copies three or four days later.

**Oxford Group Movement in Foochow:**—"The other subject that deserves mention is the First Century Christian Fellowship, some time known as the Oxford Group Movement because a group of Oxford men first carried its challenge to South Africa. We personally have found a tremendous lift in studying these new-old emphases, in practising the old disciplines, and in the fellowship of fellow-seekers after the Highest. Many of our colleagues, American, British, and Chinese, are feeling it too, and it gives us great hope not only for a renewed and deepened spiritual life in individuals, but for renewed and widened efforts to improve the physical lives and environments and to meet the deepest spiritual needs of our suffering fellows which must follow lives lived in "absolute unselfishness" and "absolute love." The Bishop of Salisbury made some remarks, quoted on page 19 of A. J. Russell's "One Thing I know," that seem to me to fit the situation here and in America as well as in England, so I pass them on to you: 'He is reminding his clergy how they had prayed and prayed again for a revival; and yet no noticeable revival had visited their churches. Instead, they had observed a spirit of defeatism creeping over organised religion . . . Into this situation had suddenly come . . . a revival of religion coming from a direction totally unexpected . . . . Confident boldness . . . was the keynote of Christianity missing from much twentieth-century life and practice, though it had been recaptured by bands of travelling Life-Changers'." Mary M. G. Storrs.

**New Bishop of West China:**—Bishop John Holden, D.D., has just arrived in his new diocese to take up his work as Bishop of the wide area comprising nearly the whole of the north and east of Szechwan where the Church Missionary Society and the China Inland Mission together form the diocese of West China.

For the last twenty-nine years Doctor Holden has been a missionary of the C.M.S. in Kuangsi and Hunan, during the last eleven years as Bishop. He and Mrs. Holden have done a remarkably good work there and have suffered many hardships through political strife and brigandage. After their long journey they arrived in Chengtu on January 9th, 1934, and were accorded a hearty welcome by the Chinese church and the large foreign community in that city.

It is quite certain, however, that Chengtu itself will see very little of Bishop Holden for he is a great traveller and an energetic supervisor. He will spend most of his time, as his predecessors, Bishop Cassels and Bishop Mowll have done, travelling around the vast diocese visiting the churches. Bishop Holden travelled from Chungking to Chengtu in his own motor-car and he will find this a help sometimes in covering the longer distances when the roads and weather conditions permit. But all too often in this part of China the new roads are out of repair, bridges are broken down or the roads too deep in mud for motor traffic. In such cases Bishop Holden will find, as most other travellers do, that the older methods of chairs and the most primitive of all, walking, are the quickest and most convenient ways of getting about.

**Promoting Sunday Schools:—**Sunday School Exhibits were recently held in Chengtu, Jen-show, Junghsien and Penghsien, Szechwan. The 1934 Sunday School publications furnished the opportunity; desire for a forward movement in Sunday School effort the motivation. Keen interest was shown in each place and other places are eagerly asking for the exhibits, which were promoted by the Literature Department of the United Church of Canada. In this connection is outlined a group movement, in connection with the same communion, which is really that of organized Sunday School classes, though at present operating only within boarding schools. It aims to carry the Sunday work of the Church School into the daily life of the week. The groups are known as "Chinese Girls in Training." The

organisation is modeled after a somewhat similar organization in Canada. The Chinese movement was organized in 1930 by Miss F. U. Steele of the Fang Djen Gai Girls' Senior Middle School, where there are now nine groups with about one hundred members. In almost all the boarding schools of this communion these groups now exist. Four slogans comprise their general aims. "Cherish health; seek truth; know God; serve others." Their activities are varied and numerous. Some groups arrange for and carry out special services of worship. They study the Bible. They conduct mass education classes for servants. They carry on Sunday School classes in a blind school and visit the sick in the hospital. Neighborhood children's meetings are under their care. Social arrangements of various kinds are also set up and friendship with Canadian girls maintained through exchange of gifts etc. Here is one way of enlarging Sunday School effort and putting religious education to work. *West China Missionary News*, January, 1934.

**Bethel Band in Chengtu, West China:—**During the stay of the Bethel Band in Chengtu, a very pleasant evening was spent in the home of one of the West China Union University professors. There a group of about twenty Chinese women, mostly the wives of University Faculty members, gathered to make the acquaintance of Mrs. Chen and Miss Fu. During a simple parlour supper the two ladies, occasionally changing seats, held happy conversation with each of the women. After this friendly interchange each of the ladies spoke a simple Christian message. At the close of her talk Miss Fu suggested that these women, holding such key positions in university life, should gather weekly for fellowship and prayer. Her suggestion met with a real response and it was resolved to gather Mondays at four-thirty, about the same time that the Bethel Band has its regular prayer group.

Not all present that evening have found it convenient to join the group, but the others have been meeting regularly with an average attendance

of fourteen. This spiritual companionship is meaning a good deal in the lives of those who are attending.

Growing out of this prayer group is a baby welfare centre which is to open this month. Dr. Crawford of the University Public Health Department, has been prevented hitherto from opening one for lack of proper assistance and several of the women—there are four trained nurses in our group,—are feeling they can add to their already full programs and make possible to a very needy community this great service.

Now several of the women are deciding to join the university girls in the Rangers. They feel that the Guide movement has great possibilities of service; that it will meet a very real need in Chinese life among the girls who have left school and feel the need of a social group that is also educative. Several of our women feel that training in leadership for this will give them a wider scope of service.

**King om of God Movement (Japan):**—"It would be a mistake to take for granted that the Kingdom of God Movement of the past three years has been an unqualified success. In the first year the Church itself was relatively indifferent, in the second year, the anti-religious movement began, and in the third year, the fascist movement. This Kingdom of God Movement has been intellectually oppressed, moreover, by the militarism of Japan. Therefore, although the numbers of enquirers and of baptisms into the churches have multiplied, we cannot maintain that the entire nation has experienced a religious awakening. It seems, however, not too much to say that our national community, while riding all manner of thought-waves and currents, has now at last come to understand that it cannot fully accept the philosophy of materialism.

"On the other hand, I do not by any means think that the Kingdom of God Movement is a failure. In spite of the indifference of some churches and of the opposition of some of the pastors, we must give thanks to God that the Kingdom of

God Movement has safely completed its first three-year period without any interruptions. The Movement began with three objectives, which are as follows:—

"1. To oppose materialistic Marxism by teaching God and Christ distinctly to the whole people.

"2. To emphasise the practice of Christ-love in the face of the capitalism which has resulted from machine civilization.

"3. To reclaim the ground lost by Christianity in Japan since the world war; and even though the missionaries should withdraw, to create a Christian community solid both in quantity and quality, which shall preserve self-supporting and self-sustaining Christian culture in Japan. "Kingdom of God Movement, Toyohiko Kagawa, *The Church Overseas*, Jan. 1934, p.39.

**Methodist Conference, West China:**—The Chengtu West China Conference of the Methodist Episcopal Church had their annual meeting in Chengtu January 3rd to 9th, with Bishop Gowdy, of Foochow, presiding. At the opening of the conference a spirit of gloom prevailed. Preachers had little progress to report. During the past year their work was disturbed by civil war, banditry, and their own economic insecurity. Knowing the financial condition of the mission, some of the pastors, fearing that they would be discontinued, have spent a part of their time looking for other sources of livelihood. Retrenchments have made it necessary for the district superintendents to double up on their work, thus preventing them from itinerating. Last year's conference, because of Bishop Wang's illness, was held without benefit of bishop, and there has been no episcopal supervision during the past year.

This was a tough situation for a visiting bishop to deal with, but Bishop Gowdy was undaunted and did a fine job. His sermons were full of inspiration and his spirit was contagious. Preachers who had come to conference expecting to retire were encouraged to carry on. Subscriptions were taken to augment the meagre funds from the Board, so that all are guaranteed eighty per-



cent of their salaries for the first half of the year, at least. Not a man was dropped, but only one district superintendent was appointed for the whole conference, and he is a retired missionary. Our hats are off to Dr. Manly for being willing to undertake such a difficult task.

During the conference the 80th birthday of Dr. Spencer Lewis and the 75th birthday of Mrs. Lewis were celebrated. These two pioneers have already completed between them 104 years of service in China, and they are still going strong. Dr. Lewis is conference historian, acting head of the Language School, pastor of the college church, and honorary principal of the college dormitories, while Mrs. Lewis teaches in the West China Union University and Middle School, in addition to many other tasks. Dr. and Mrs. Lewis are a great inspiration to us all.

**Annual Meeting, National Christian Council of Japan:**—The National Christian Council of Japan represents forty-four communions and national organizations. At its eleventh annual meeting in 1933 a total of 140 were present. All the regularly elected delegates were present except one. Dr. Y. Chiba was elected chairman with Dr. Y. Abe, vice-chairman. Messrs. T. Imai and L. J. Shafer were recording secretaries. The Japanese Government sent Mr. Ishizaka who represented the Minister of Education, and Mr. Hasimoto, of the Bureau of Religions of the Department of Education. In this way the Government showed that it recognized the Council as a clearing house for the Christian Movement. Mr. Ishizaka said "that Christianity has rendered a service to Japan which is far out of proportion to the number of its adherents. The superior character of its teachings and the fact that it has introduced a new culture into Japan made this possible. In its present position, however, Japan is not so dependent on foreign thought and influence as formerly, and it is incumbent on Christianity to become indigenous to the soil and soul of the nation." Mr. Hasimoto pointed out that "everything that has been taken into Japan's culture in the past has been incorporated into the genius and

life of the Empire and that Christianity, if it is going to make its largest contribution, must also develop within the framework of the national spirit."

At this meeting the Japan Overseas' Evangelistic Association was admitted as a cooperating unit. This indigenous union Christian organization works for Japanese residing in Brazil, Peru, the Philippine Islands and is planning work among the Manchurians.

The unfortunate tendencies beclouding international relations received special consideration. The Executive Committee was instructed to approach the Federal Council of Churches in the United States and the International Missionary Council regarding the possibility of cooperative effort in improving conditions and, through approaching these and other suitable organizations in the United States, to seek to bring about an exchange of fraternal messengers. *Japan National Christian Council Bulletin*, December, 1933.

**National Child Welfare Association of China:**—This Association held its fifth annual meeting in Shanghai on January 29, 1934. Dr. R. Y. Lo, the first Vice-President, presided in the unavoidable absence of Dr. H. H. Kung, the President. The work of this Association is growing and closer relations are being built up between it and sympathetic organizations abroad. Among specific activities carried on during the last year are one hundred cases of child protection, such as slave girls, daughters-in-law, apprentices, step-sons, kidnapping, abandonment and those related to traffic with houses of ill-fame. A nursery in a factory district took care of twenty-one boys and nineteen girls. A clinic in the same district attended to 12,926 cases and the members of the staff spoke 649 times on subjects of public health. During the war in North China a Committee for the Relief of War Stricken Orphans was organized. This work was supervised by Mr. T. S. Chen, associate general secretary. He assisted in the establishment of refugee camps and in cooperation with other organizations distributed money, food, clothing and medical supplies

to the value of more than \$300,000 silver and gave relief to more than 157,000 women and children. Investigations are being carried on with regard to child workers and child beggars. The Association is trying, too, to find out how China's laws governing child labor are being enforced. Sometime in the early part of 1934 a conference of National Child Welfare Work Leaders is to be convened with a view to unifying the work. Branch associations are to be established in various centers. There is already one in Peiping and another in Luanhsien with one to be started shortly in Nanking. A five-year plan has been adopted. A resolution was passed petitioning the Government to promulgate special training in parental education for students in schools above that of the high school.

The honorary officers and directors, the executive committee and the secretariat were elected for the ensuing year. Hon. Lin Sen was elected Honorary President. Dr. H. H. Kung was elected President of the Executive Committee and Mr. Jabin Hsu, General Secretary. The other members of the Executive Committee are as follows:—Dr. R. Y. Lo, First Vice-President; Dr. Anne Walter Fearn, Second Vice-President; Ling Kong-hou, Treasurer; J. H. Sun, Assistant Treasurer; H. C. Chen, Recording Secretary; Mrs. C. J. Chancellor; Mrs. E. S. Cunningham; Geo. A. Fitch; Fong F. Sec; Mrs. W. Gockson; Mrs. Bang How; Judge Ingize; Li Ting-an; Frank Rawlinson; Miss Ting Shu-ching; Wang Shao-li; T. D. Woo; Andrew V. Wu; S. U. Zau.

**Famous Women of Old China:—** That famous women have trod boldly through Chinese history most of us know. Usually, however, these women are connected with the destinies of dynasties or masters thereof. *The Chinese Christian Student*, November-December, 1933, brings to our attention two women of ancient China who were famous for other reasons than those of state or alluring beauty. Miss Nancy Lee Swann, in an article on "A Prototype for Business Women in Modern China," deals with the history of a woman of the Western Han period (200 B.C.—A.D. 24) who handled so successful-

ly the wealth of her family that she was included among the prominent wealthy individuals in the biographical section of the *Han Shu*, the official dynastic history of that period. Shih Huang Ti esteemed this widow-financier so highly that he invited her to the Imperial Palace and erected a pavilion in her honor. Miss Swann also tells briefly of two modern Chinese business women who were well-known in K'ai-feng. The one was owner, or manager, of a chain of shops selling crockery and earthenware. The more prominent one was owner of a large pawnshop. Each managed her business with skill. The first left her husband in protest against his taking a concubine; the second was a widow.

Mrs. Sophia Chen Zen writes, also, of "Li Yi-An-China's Greatest Woman Poet." Li Yi-an, both poet and scholar, lived in the latter part of the Sung Dynasty (1081-1141? A.D.) Her husband, it appears, also aspired to be a poet. So famous was his wife that he longed to be considered her equal. Once on receipt of a poem from her he sat down and wrote fifty other poetical pieces himself. He then mixed them up and asked a friend to select the best. This friend being quite ignorant of his strategy selected the one poem of his wife as the best of the lot. In addition to her poetry Li Yi-an assisted her husband in the compilation of a book on Chinese archeology. After the death of her husband she wandered around. Her end is lost in obscurity. Mrs. Zen thus sums up her position. "This woman poet and scholar represented the finest there was in a woman of culture in any age or country.... Besides being a first-rate poet and as good a scholar, she was also a critic, a connoisseur of books and arts, a painter and a fine calligrapher."

**Organizing a Community Parish:—** Lungshan is a market town about twenty-three miles from Tsinan, Shantung. Four institutions are co-operating to make it and the country within a radius of five miles into a community parish. This they are doing through the Lungshan Service Center. The cooperating institutions are. The College of Agriculture and Forestry of the University of Nan-

king, The International Famine Relief Commission, Cheeloo School of Theology and Cheeloo University, which latter institution undertakes the general administration. In this area there are 68,710 people, 139 villages and arable land to the extent of 25,791 acres, with a population on each square mile of 875 and less than an acre of arable land for each person. The main occupation is crop farming with hand-weaving as a subsidiary industry.

There are seventy-nine schools ending with the higher primary and having 2889 students, of whom less than four percent are girls. In addition there are 551 old style Chinese schools. Two village schools are under the direct supervision of the Service Center. Eleven mass education schools have been maintained in various villages. The only modern health, agricultural and social welfare work done is that carried on by the Cheeloo Service Center.

In this region there are 311 temples of which sixty-six have been turned over to schools. There are seventy church members in the district with a growing group of inquirers. The community parish group aims to build up a spiritually vigorous and self-respecting church.

Towards community organization a start has been made in four service fellowships with a membership of forty-one persons. The projects of the Service Center are health, a bath house, economic organization, agricultural improvement, education and home-making. Six cooperative societies have been organized and a small savings' and loan business has been started for the use of those too poor to enter cooperatives. A farm of twelve acres is experimenting with improved seed, developing the cotton native to the district, and providing White Leghorn eggs for the improvement of chickens. Something is being done, too, to combat plant diseases and get the farmers together in meetings.

**"World Friendship for China" Movement**—"With the purpose of making more effective the publicity efforts of the Chinese abroad on behalf of their mother country, a

'World Friendship for China' movement has been launched in various parts of the United States of America (including Hawaii) and Canada, resulting in the organization of a number of councils in several of the leading cities in the States and in Canada. These councils are called 'Councils on World Friendship for China of Overseas' Chinese.'" Mr. Hubert S. Liang, who has just returned to this country from an extended world tour, has been instrumental in organizing these councils. The cities in which these councils have been definitely organized include Honolulu, Chicago, Montreal and Toronto, while in other cities, such as San Francisco, New York and Boston organizations of similar purposes have been organized, although they are under different names. According to the constitution of these councils, their purpose is threefold:

1. "To foster understanding, goodwill and friendship for China and the Chinese people, and to promote better relationships between China and other countries, particularly the country in which members of this Council reside, along diplomatic, commercial, industrial, educational, cultural, etc. lines.
2. "To maintain a greater unity among the Chinese people abroad, particularly in the country in which they reside.
3. "To maintain a closer tie between overseas' Chinese and the people at home through the various activities of this Council."

In order to achieve the above-mentioned threefold purpose, the functions of these councils are:

1. "To help unify and coordinate all international publicity efforts as carried on in the different countries by people's organizations, particularly in the country in which the members of this Council reside."
2. "To exchange information and opinions on the national issues and on all aspects of Chinese life, political, diplomatic, economic, social, cultural, etc. with important and influential people's organizations in China and with the home government."
3. "To disseminate authoritative and significant information and interpretation on events, situations, background, etc. pertaining to China and the Chinese people."
4. "To stimulate individuals and agencies that are already en-



gaged in the work of information and interpretation on China through advice, information, suggestions, and wherever possible and desirable, financial aid." *China Critic*, January 18, 1934.

**Self-Support:**—The following is a statement on self-support by Bishop White of Honan. It is taken from *District of Shanghai Newsletter*, Jan. 1934.

"I have followed with interest the correspondence on endowments that has taken place in the *Newsletter*, and since one plan has been spoken of as the 'Kaifeng plan,' I want to give my testimony as to its successful working.

"This scheme has been in operation for eight full years, including more than a year (1927-8) when no missionary was able to live in the Diocese. Instead of the spirit of free-will offerings being stunted, on the contrary it has increased greatly. In the collections and regular annual campaigns for funds in the parish, the amounts received are now always in excess of the objective aimed at. Missionaries are not approached to contribute to these funds, and though some do give, it is always understood that the amount given should be nominal, just to show a fraternal relationship in the Church.

"I enclose a Financial Statement of the Kaifeng parish for 1932, and the Budget accepted by the Vestry for 1933, an examination of which will speak volumes for the success of the plan. No foreigner had a hand in drawing up the statement or the budget. I may say that the receipts this year will exceed the amount budgeted for the Thankofferings (\$30), already amounting to nearly \$100.

"One thing I should like to emphasize as to the value of this plan, apart from the element of permanency which it gives in a district subject to the vicissitudes of famine and banditry, is that it enables the pastor to perform his duties without fear or favour of the moneyed Christian. I have known of a case in a western land where an earnest pastor had his stipend cut down to \$1 a year, just to make him resign, because he could not see eye to eye with the

member of his congregation whose money practically ran the parish. I have seen in China pastors compelled to turn a blind eye to the actions of certain members, otherwise the Diocesan Apportionment would have fallen short, or church offerings would have suffered. Only yesterday I heard of an incident which illustrates this. Early in the year a son of a prominent member of the Kaifeng parish was in a class preparing for Confirmation. He was turned down at the final examination by the pastor, and the remark was made that the prominent member would be displeased. The pastor's reply was, 'Whether he is displeased or not has nothing to do with the question. It is a question only of the fitness or otherwise of the candidate.'

"Perhaps it would be less easy for the pastor if the funds were under the control of the parish, but in this Diocese all our endowment funds, whether parochial or Diocesan, come under the control of Synod, and are governed by Canons of Synod."

**Bishop Gowdy in West China:**—Our community has been greatly favored by the presence of Bishop and Mrs. Gowdy, who arrived here December 18th and left via Suining for Chungking January twelfth, Bishop Gowdy received his education in America, at Tilton Academy, New Hampshire, and at Wesleyan University and Drew Theological Seminary, but it was evident that he had resided in Scotland long enough to absorb some of the gifts, graces and accents of that land also.

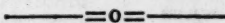
It was while at Wesleyan that he became an American citizen, that he first met the present Mrs. Gowdy and that the long friendship with our Chancellor, Joseph Beech, began. Shortly after his graduation from Drew and his marriage, he and Mrs. Gowdy volunteered to the Methodist Episcopal Board of Foreign Missions for service in China with request that they be sent to West China, whither their friend of college days, now in Chungking, was urging them to come. Unfortunately for West China, the evacuation of 1900 and the return travel of missionaries had so impoverished the West China Mission

that no new missionaries could be appointed. They accordingly sent them to Foochow to fill a vacancy in the Anglo-Chinese College, where in due time Dr. Gowdy became president of that institution, a position he continued to hold till he resigned to accept the presidency of the Fukien Christian University. He was not only one of the prime movers in the organization of this union university, but he agreed to lower the standard of his own college to the status of a high school and transfer the two upper classes of college grade to the new university that it might have a qualified student body and begin work in true college fashion. When the university sought registration he resigned to permit the election of a Chinese president, and they then returned for service in his old school, the Anglo-Chinese College.

In 1930 the East Asia Central Conference, in accordance with the

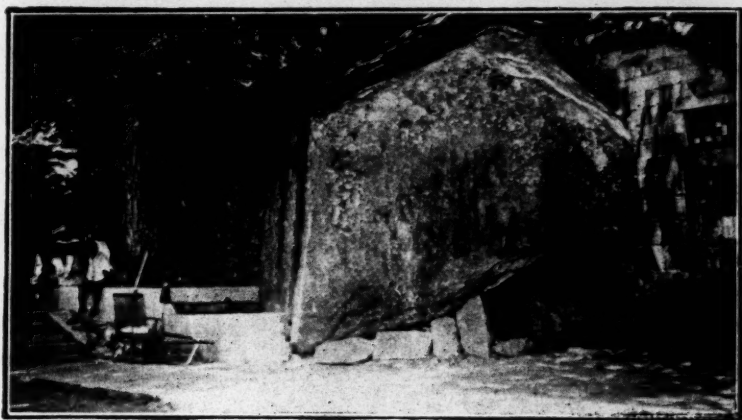
authority vested in it by the act of the General Conference of the M.E. Church in 1928, elected John Gowdy, M.A., D.D., as its first bishop and later elected Bishop Wang Dsi-Ping whom they assigned to residence in West China. This year, by an exchange of conferences, Bishop Wang held the Fukien Conferences and Bishop and Mrs. Gowdy fulfilled their purpose of years ago of coming to West China to visit the land of their early choice, and while here hold the Chengtu and Chungking conferences.

Their visit was greatly appreciated by our community. They took to us and we to them as was evidenced by the manner in which they were kept busy almost daily, and on at least one day three times, for addresses. They made many friends here, not a few of whom hoped that Bishop and Mrs. Gowdy could be appointed to West China, even at this late date, and failing that, they wished for their speedy return visit.



### Notes on Contributors.

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- MR. J. C. OLIVER, B.A., is a secretary of the Y.M.C.A. located in Hangchow, Chek. He arrived in China in 1916.
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THE TAOISTS OF LAO-SHAN

*Top; Priests dining. Middle; Ch'ing Lung the "Green Dragon", of the East.*

*Bottom; Fallen Cave of Ming Hsia Tung, where Sun Chen Jen is reputed to have "attained." Photo T. W. Allan*